

JUN 17 1985

Conference seeks clarity on right doctrine and practice

C.C. staff

HAMILTON, Ont. — A 1985 conference on the nature of truth almost sounds like a belated response to Pontius Pilate's rhetorical question "What is truth?" Instead the conference partly entitled "Orthodoxy and Orthopraxis" responded to tensions and polarization that exist in the Reformed community, particularly in the Christian Reformed Church.

Redeemer College, which sponsored the event, wanted to explore such questions as: Is there a shift in understanding Christian truth? What is meant by heresy? Can a Reformed church be both "true" and "catholic"? Is all schism or separation sin?

Six speakers addressed the various topics, and in each case a designated person responded. The packed program ensured the organizer's aim "to help the

Reformed community wrestle with" if not necessarily "come to greater clarity on these topics."

Traditional view of Truth

Thursday evening, May 30, saw John Cooper of Calvin College lead off with a philosophical discourse on "The Changing Face of Truth." It was his thesis that, although truth is ethical, relational and much more, it can also be said to be propositional. Cooper defended the "correspondence theory of truth" as the view that needs to be retained. According to him, something can still be true even if you don't practise it.

According to his respondent Phil Holtrop (Calvin College), Cooper's view tends to prioritize intellect over heart. We need a better model than the traditional one which places orthodoxy before orthopraxis. He thought it



Conferee Dr. Willis DeBoer

dangerous to place a traditional view beyond the scope of reformation.

Dynamic and complete gospel

The Friday program was a full one. John Van Dyk of Dordt College presented the first lecture on Heresy and Toleration in the Christian Church. He pointed out two attitudes in the early church towards differences. Christians were to be gentle and forbearing and, secondly, they had to get rid of false prophets. This twofold emphasis points out that the gospel is both complete and dynamic, said Van Dyk. The church has a history of replacing forbearance with heresy hunting. Lack of unity is not there first of all because some are right and others are wrong, but rather because of the presence of sin. The Truth has to set us free from all isms.

James Payton, Pastor of Stratford Christian Reformed Church, responded by saying that Van Dyk had not defined heresy, and that the distinction of what to tolerate and what not, was too neat. He also felt that Van Dyk's view of the post-Apostolic Church had been too negative.

Secularization real enemy

Enter Gordon Spykman of Calvin College with his topic "confessing the Reformed Faith Today." Spykman felt that the Christian Reformed Church may have been majoring in minors (look at synodical agenda), and asked whether the church was sensitive enough to the ongoing process of secularization. Confession writing is an ongoing task of the church, he said, and pointed out some marks of a good confession. He thought of the "Contemporary Testimony as a healthy initiative.

Respondent Fred Klooster of Calvin Seminary was in considerable agreement with Spykman. "Do we really know what the crisis in our midst is?" he asked. "And is the theme 'Our world Belongs to God' the proper one for the crisis?"

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Calvinist Contact

Second Class Mail

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June 14, 1985
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Newly appointed president sees ICS as "the invaders"

TORONTO, Ont. (ICS) — On May 24, 1985, the Board of Trustees of the Institute for Christian Studies appointed Dr. Clifford C. Pitt as its President. The Board was impressed by his wealth of experience and Christian commitment.

Pitt was president of the Ontario College of Art (OCA) from 1972-1975, and was president of the Ontario Institute for Studies in Education (OISE), one of the largest graduate schools in Canada, from 1975 to 1980. He was also national chairman of

important area in God's Kingdom in the work it is doing." He sees the ICS faculty and staff as "The Invaders," winning back from the secular world, little bit by little bit, more and more of what rightfully belongs to Christ.

Unanimous support of Pitt's candidacy was given by the faculty, staff and students of ICS. The sincerity of his commitment to the mission of ICS convinced all who met him that he would be an able representative of ICS.

The Trustees of ICS also look forward to having a man with Pitt's administrative experience take charge of the various ICS programs. They are confident that Pitt, together with Dr. Paul Marshall (the professor in political theory at ICS who was appointed Vice-President), will help to give shape to their plans for making ICS a unique and vibrant Christian graduate school.

Pope's visit harmful

THE HAGUE, The Netherlands (RES) — Fears of Dutch Protestants that the Pope's visit would harm cooperation between Catholics and Protestants in The Netherlands were not unfounded. The Protestants were offended by what the Pope said and did and the Roman Catholics showed their dismay by staying away from the gatherings where the Pope appeared.

At a meeting in Hilversum, billed as a joint service, the chair of the Pope was set 15 centimetres ahead of all the rest. Everyone but the Pope was asked to leave his place in order to read and pray, while the Pope read and prayed by remaining seated.

Continued on page 4 ...

Fire destroys another BC school

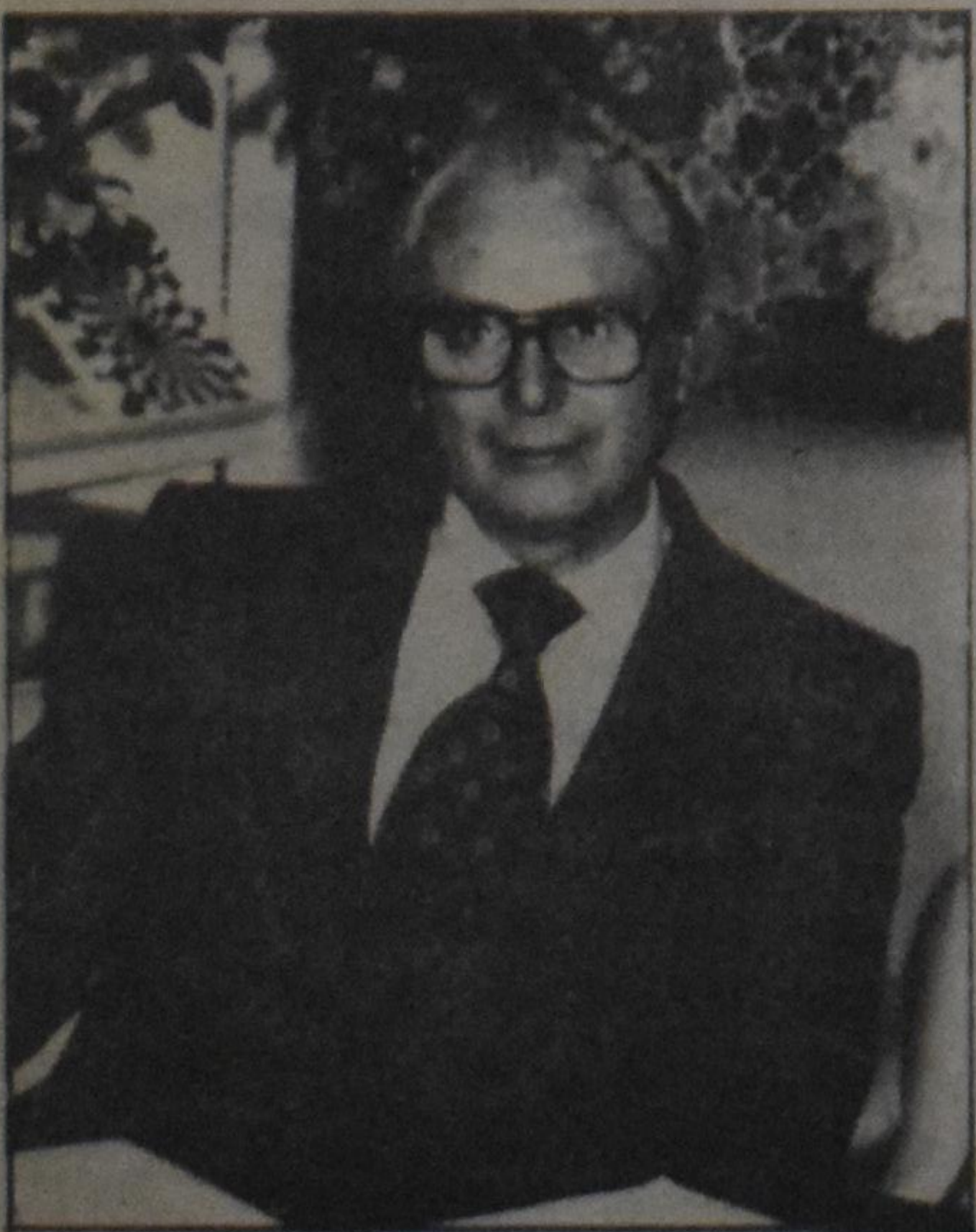
Herman Venema, Henry Contant

ABBOTSFORD, BC — On May 1, the community awoke to the shocking news that the local Christian Elementary School was all but destroyed by fire. Six classrooms were completely destroyed. Smoke and water extensively damaged the remaining structure.

Several teachers lost their entire collection of teaching files, lesson plans, curriculum and resource materials; collections which were years in the making. In addition, two-thirds of the 250 students lost most of their personal possessions. Both student and teacher losses are irreplaceable. Fortunately, all office records, although smoke damaged were salvaged.

Fire officials believe the early morning blaze was the work of an arsonist. So far, damage estimates figure in the \$600,000 range. Estimated difference between actual replacement costs and insurance coverage is approximately \$100,000. The fire was a blow to this British Columbia Christian School community as they were about to build much needed office space, several classrooms and a gymnasium. Now, instead of being able to work on that expansion, the Society has to virtually re-build the entire school.

Continued on page 4 ...



Dr. Clifford C. Pitt

Intervarsity Christian Fellowship of Canada. Pitt has a doctorate in educational psychology and counseling, and was professor of educational psychology at the University of Toronto for 35 years.

Dr. Pitt comes to ICS with great enthusiasm. He spoke briefly at the annual ICS membership meeting on May 25, saying, "ICS has carved out an

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Editorial

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Does God send tornadoes?

The havoc that tornadoes wreaked in Canada and the United States on the last day of May is a powerful reminder that the forces of nature are not always benign. In Ontario some 15 people lost their lives and hundreds were injured. Damage to homes and industries in Barrie alone amounts to a hundred million dollars. In the United States the death toll stands at 75, and the damage runs into the billions.

A few days before hail and wind storms ran their course on the North American continent, a typhoon, causing a huge tidal wave, struck Bangladesh. The death toll there runs into the thousands. Nobody knows or will ever know for sure how many people lost their lives. Hundreds of thousands lost their homes. The disaster is simply incomprehensible in its scope. One writer spoke of "an indifferent nature" that caused all this damage.

Red in tooth and claw?

And it's true, nature seems quite indifferent in its treatment of life on earth, whether that be plant, animal or human life. An ocean will just as readily carry a ship filled with vacationing passengers as it will drown that same ship. If a lion is hungry it will kill the most beautiful giraffe or antelope, without a thought of stopping to admire its prey. And the cool wind that softly strokes human bodies that have grown hot from the sun may pick up speed in less than an hour and toss those bodies up in the air like pieces of junk.

There's no morality in nature, it seems. There's no right or wrong. Nineteenth-century poets used to speak of nature as being "red in tooth and claw," meaning, it eagerly sheds blood. Charles Darwin, the father of Evolution, spoke of "the survival of the fittest," because nature was seen as combination of forces in which only the strongest species could survive. Hardly a comforting picture.

But it's not the Christian picture. Christians are taught quite early in life that what we face in our environment is not an immoral, mindless force we call nature. Instead, it is "our Father's world, I rest me in the thought of rocks and trees, of skies and seas — His hand the wonders wrought." The typhoon, tornadoes and other storms that ravaged our earth during the month of May are not to be explained as manifestations of an "indifferent nature." They are an integral part of the creation of the God we call our Father.

The lily white

There is a problem though in the way Christians speak of their Father's world. The hymn quoted earlier speaks of birds singing their carols, and the morning throwing its light and the lily showing off its white, but there is no mention of tornadoes and typhoons. The hymn writer has domesticated our Father's world somewhat.

Christians do the same in their photographs and paintings. They have a tendency to picture a romantic landscape, preferably with a sunset, and call it "very nice." Slide shows will feature incredibly serene snow scenes, warm autumn colours or bright and happy, sunlit meadows. But where is the miserable rain storm making trees look rather drab and turning laneways into seas of mud? And what about the typhoon and the tornado? Why don't they make us sing, "This is our Father's world, I rest me in the thought?"

The biblical way of looking at nature and the forces of nature is to understand that God's handiwork is many things — it is incredibly beautiful and tender; it is also unbelievably powerful and terrible. That is so because God Himself is all those things and more. He is beautiful and terrible. He is both frighteningly powerful and wonderfully intimate and sensitive.

The Psalms capture this breadth of revelation in the world

around us with unerring faithfulness. Psalm 135 tells us that the Lord does whatever pleases Him in the heavens and the earth; He makes clouds, He sends lightning, and brings out the wind. The book of Job expands on this theme: "Have you entered the storehouses of the snow, or seen the storehouses of the hail (the hail that fell in Leamington, Ontario), which I reserve for time of trouble?" (Job 38:22,23).

God's common anger

The confession that God sends these storms inevitably leads us to the question, are tornadoes and cyclones punishments sent by God? Not in a specific sense of the word. The people of Barrie have not sinned more than the people of Oshawa. But in a general sense we may say that God is showing a common anger when He unleashes the winds and the storms, just like He shows a common grace by letting the sun shine on believers and unbelievers alike.

Cyclones and tornadoes should function as warnings to all people on this earth that God is not indifferent about oppression, lust, greed, immorality, selfishness and hatred. He sees the soccer riots in Europe, the pollution of Lake Ontario, the racial unfairness in South Africa, the abortions in the United States, the marital unfaithfulness in Canada, the corruption in Bangladesh, the revengeful spirit in India, the feuds between Iran and Iraq. Above all, He sees that people stubbornly reject the Gospel or carelessly ignore it. The seven bowls of wrath are being poured out on a sinsick and fatally haughty world.

There is only one appropriate response to all this destruction brought on by a so-called indifferent nature, and that is to become still and to humble ourselves before God. He has spoken in these last days of May through His servants hail, wind and waves. And we do well to acknowledge our sins and to kiss the Son.

Then it makes even more sense to sing, "This is our Father's world, all nature round me rings."

Letters

More Job Market success

I am writing to you in order to cancel my ad in the job market section. I am pleased to say that I have found a job and no longer need the help of your paper. I thank you for helping me and sincerely hope that your paper has continued success.

**Rosalinde Heeringa,
Fraserville, Ont.**

I would like to thank you for placing my summer job ad in your paper. I have now found a full-time summer job. You can now exclude the ad from *Calvinist Contact*.

**Dave Wielinga,
Kerwood, Ont.**

Response:

C.C. has now finished running the 1985 Summer Job Market. We are happy to note that many students found jobs through this service. Thank you to all students who placed ads and to those who hired students in our listings.

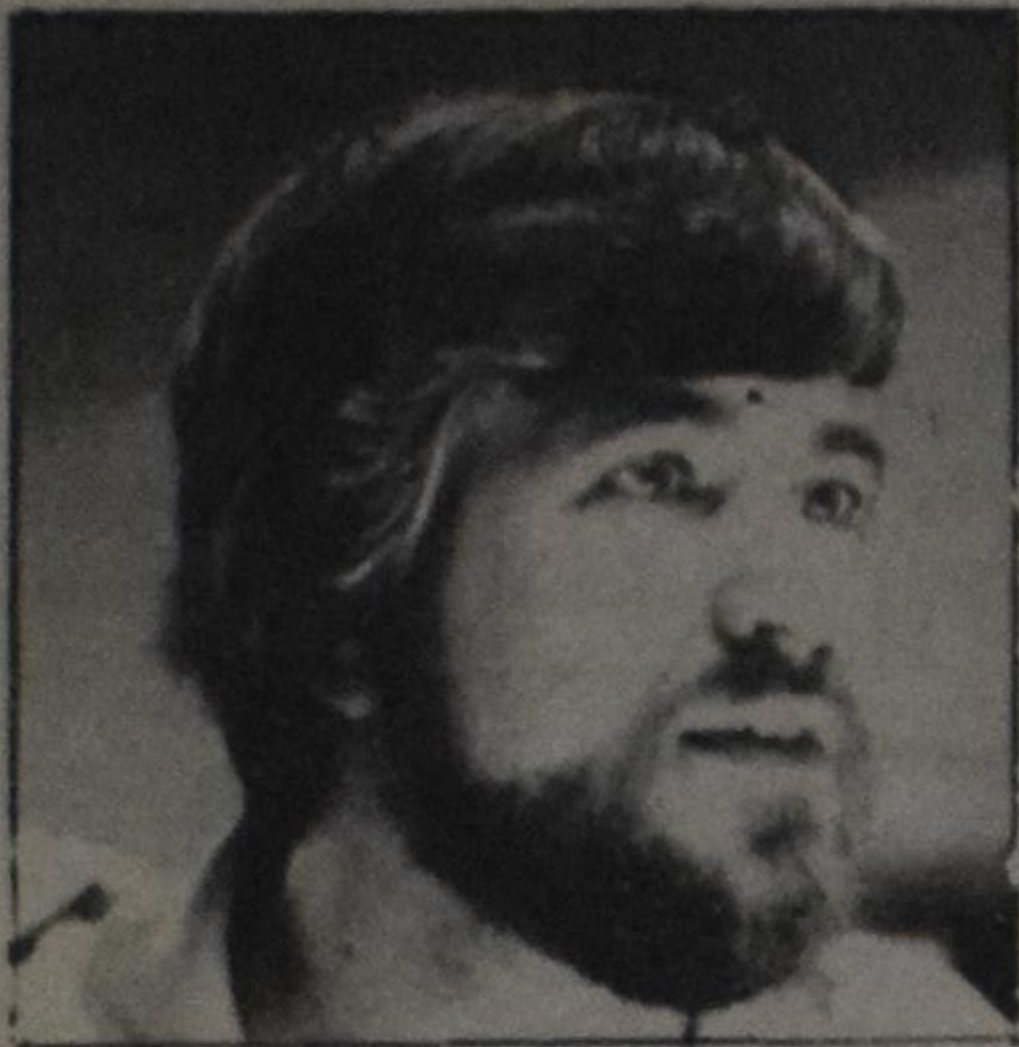
Editor

New Zealander likes Kuyper

I am a Ph.D. student, studying the Christian Farmers Federation of Alberta, looking at the relationship between religious beliefs and institutional and agricultural practices.

I am interested in the whole tradition that has its roots in Kuyper, with its creation-wide vision of the Kingdom of

JUST A MOMENT/HERMAN PRAAMSMA



King Hassan, well beloved, was wont to say when ought went wrong, or any project failed: "Tomorrow, friends, will be another day!" and in that faith he slept and so prevailed."
(James Buckham, 1858-1908)

It is a wellknown fact that in dieting the first five to ten pounds are the easiest to lose. No sweat, as the saying goes. It's the *next* five pounds, and the next, that give the difficulty. They're hard work. Sometimes it seems as though you're not getting anywhere for a while after those first five pounds are gone.

And, folks, I speak from experience.

Going on a diet is easy; staying on a diet is not. Small wonder that someone famous once remarked: "Diet is simply die spelled with a 't' " (Garfield, the Cat).

There are more things, of course, that fall in the same category: easy beginning, but tough sledding over the long haul. I imagine that when Columbus set out to discover the shortest route to India, there was a lot of cheering and enthusiasm when he left port. And the first week was easy sailing. But it took gritty perseverance after the fifth and the sixth. Starvation and mutiny had to be faced.

Or to use a bit more immediate example: when children first begin with a paper route they tend to think of the glamour of a job of their own and money of their own, but it wears off! Soon they discover that a long-term commitment is involved and that each day, rain or shine, they have to be faithful.

It's no wonder that we sometimes say: "If I'd known what was involved, I wouldn't have started it!" (the favourite exclamation of fathers who bought their children easy-to-assemble-do-it-yourself toys for their birthday).

It's good to count the cost *before* you start something. The Lord Jesus Himself reminded us of that, when He said: "For which of you, desiring to build a tower does not sit down first and count the cost, whether he has enough to complete it? Otherwise, when he has laid the foundation, and is not able to finish, all who see it begin to mock him, saying: "This man began to build, and was not able to finish" (Luke 14:28-30).

The Lord is speaking here not just of towers but of *discipleship*. He is speaking of the commitment required by those who would follow Him.

This is the time of year when in many churches young people publicly make a beginning with the Lord by confessing His name before the congregation. How wonderful! And, in a very real sense: what an *easy* beginning! Now comes the long haul, the life-long confession.

It is interesting that the confessions speak of the *Perseverance of the Saints* (Canons of Dort, V), but don't really mean first of all that *saints* persevere. Rather: *God* is faithful and never withdraws His Spirit from His people; *He* mercifully confirms and powerfully preserves them in His grace.

Perseverance is a wonderful thing, but *preservation* is even more wonderful. May God bless you and keep you.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ont.

Poetry

The perfect church

I've searched afar, I've searched nearby;
I have searched low, I have searched high;
I've asked and questioned all around,
But until now I have not found
In all the world a perfect church:
In vain has been my long, long search.

I seek a church that's pure Reformed
In doctrine, but that has been stormed
And conquered by the winning zeal
That old-time Methodists reveal.
It must be large, but yet afford
The warmth, the touch of sweet accord
That's found in smaller Baptist bands,
And which some Brethren meetings brands.
A bit of Pentecostal fire
That church would have, and I'd admire
Salvation Army-style concern
So that the poor to Christ would turn.
Or, it would even better be
If liberation theory
Were practised so that all might share
The fruits which the good earth does bear.
This church would offer then displays
Of sharing, like in olden days,
When many sold what was their own,
And no one said, "t'is mine alone."

The pastor who would serve this church
Must be a saintly man; no smirch,
No single stain must cling to him.
He must be learned, full to the brim
With fire, and simple, eloquent,
Yet humble and to all a friend.

One fear besets me while I search:
What if I found this perfect church,
And I would bear the stern rebuff:
"My friend, you are not good enough?"

Johannes DeViet,

Reprinted from the London Bethel CRC bulletin

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long

letter 500 to 700 words, may be published in the upper right hand corner of this page provided it meets editorial standards. Letters maybe abbreviated or only excerpts may

be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

God, and its distinctively Christian approach to organizational concerns.

I have appreciated your journalism. I am perhaps most familiar with your "Vanguard" material, a magazine I read when I was in New Zealand. It was a pity it ceased publication.

John L. Paterson,
University of British Columbia,
Vancouver, BC

Reader pours out praise

I just want to compliment you on the Pentecost issue of the *Calvinist Contact* (May 24). There were many things which I really enjoyed reading in that particular issue.

First off, the letter by Dean McRae regarding the singing of new songs struck a responsive chord in me and I

wanted to agree whole-heartedly with all that was said. Also the letter by Bob Wierdsma on humour hit the nail on the head so to speak. I thought it was well written. And, I want to tell you that I thought "Pentecost goes on and on"

was a great article. The story by C. Farenhorst-Praamsma really spoke to my heart.

All in all, I think it is the best issue I have read to date.

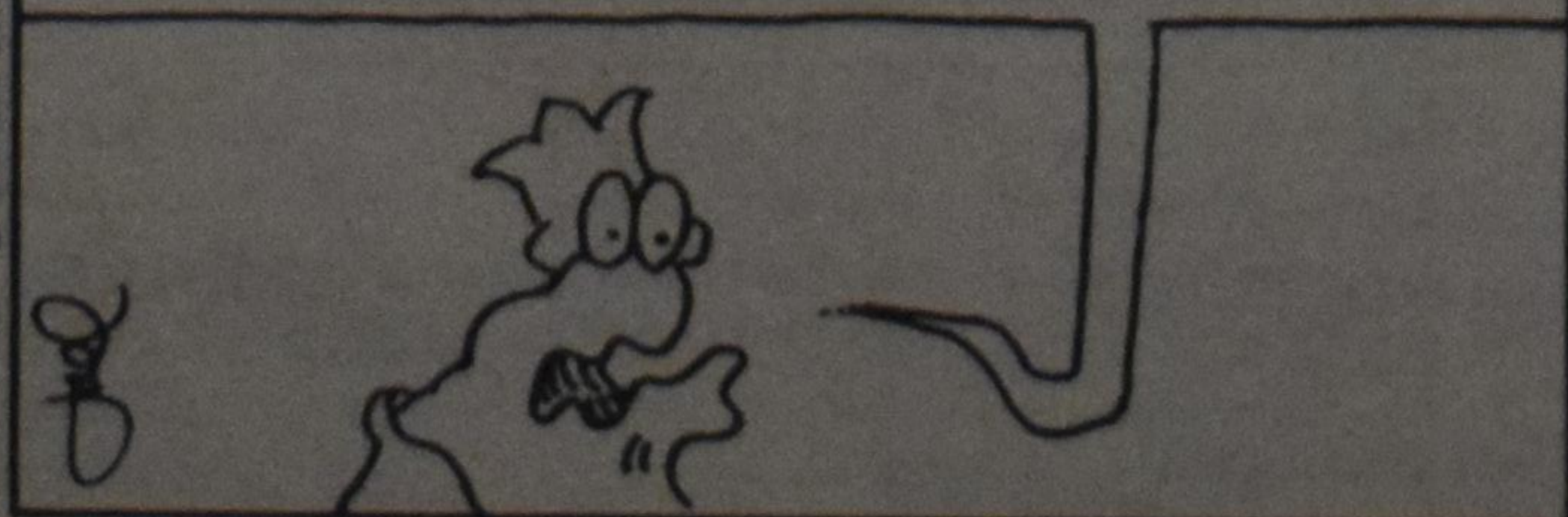
I have also been enjoying the series on

the Liturgical dance. Our churches need to become so much more aware of the many different avenues our praise and worship can take.

Karin Bouma,
Azilda, Ont.

Pontius' Puddle

DON'T GET ME WRONG. I'M ALL FOR CLUSTERS OF CHRISTIANS GATHERING TOGETHER FOR PRAYER, STUDY, AND DISCUSSION. IT'S JUST THAT WHEN I SIGNED UP FOR A SMALL GROUP--



I WAS EXPECTING SOMETHING A BIT DIFFERENT.



News

Pope's visit harmful

... continued from page 1.

The Rev. Henk Huting, Moderator of The Netherlands Reformed Church (Hervormde), expressed his displeasure after the service by saying that he felt that the supposed combined service was really a Roman Catholic affair in which the Protestants were given permission to participate.

The (Catholic) Prime Minister, Ruud Lubbers, told the Pope that in The Netherlands people are tolerant, thereby suggesting that the Pope was not. The Rev. Huting deplored the "ecumenical regression" in The Netherlands, intimating that this was due to instructions from higher authority.

Much of the opposition came

from liberal Catholics who tolerate homosexuality, unmarried priests and women as priests. Because of the Pope's views on these matters they considered him intolerant.

Time magazine saw the four-day visit of John Paul II as a sign that the pontiff's magical spell was broken. The crowds were slim, reaching only about 40% of what was anticipated. In Eindhoven, where 50,000 had been expected, only 7,000 appeared. As Time saw it, the Dutchmen pulled in the welcome mat.

Reflecting on the extensive and at times intense reaction among the Catholics against the recent visit of Pope John Paul II to The Netherlands, Dr. Klaas Runia observed that much of the criticism is against the Pope as a symbol. The critical reaction, said Runia, is not so much against the person of the Pope as against the

authority structure he represents.

When the Pope stated that a discussion on joint communion services was futile, the Protestant reaction was that Rome foresees substantial ecumenical progress only with the Eastern Orthodox Churches.

Fire destroys another BC school

... continued from page 1.

Thanks to the local Public School District, facilities for grades 4-7 were made available in an unused portion of a local public elementary school. The primary grades are being accommodated in the educational wing of the Second Abbotsford Christian Reformed Church. These temporary arrangements are expected to be used for the remainder of the school year. Since it is questionable whether the Society will be able to re-build its school in time for the upcoming school year, the temporary arrangements may have to continue for some time into the new school year.

To compensate for the \$100,000 loss not recoverable through insurance, a special

Board-appointed Fund-raising Committee has been formed. This Committee hopes that Christians everywhere will respond to this crisis of the Abbotsford Christian School by donating to their Fire Fund.

As the acronym F.I.R.E. Fund (Forward In Re-building Education) indicates, all donations received are designated to cover fire losses only. The Abbotsford Christian School Society remains committed to financing its own planned expansion. Donations to the Fire Fund may be sent directly to:

Abbotsford Christian School
Fire Fund
Box 157
Abbotsford, BC
V2S 4N8

The Dutch Roman Catholic Church became known already in the 1960's when it published a new catechism, as one of the most progressive areas of the Roman communion. The Dutch Roman Catholic Church later became a member of The Netherlands Council of Churches. In the ruling Christian political party Catholics and Protestants cooperate. Democratization has made deep inroads among the Roman Catholics.

In this process many in the Catholic Church began to question the inherited authority structures of the church and many left the church. Among those who remained an increasing polarization arose.

Orthodox Presbyterian Church calmly studies women deacons

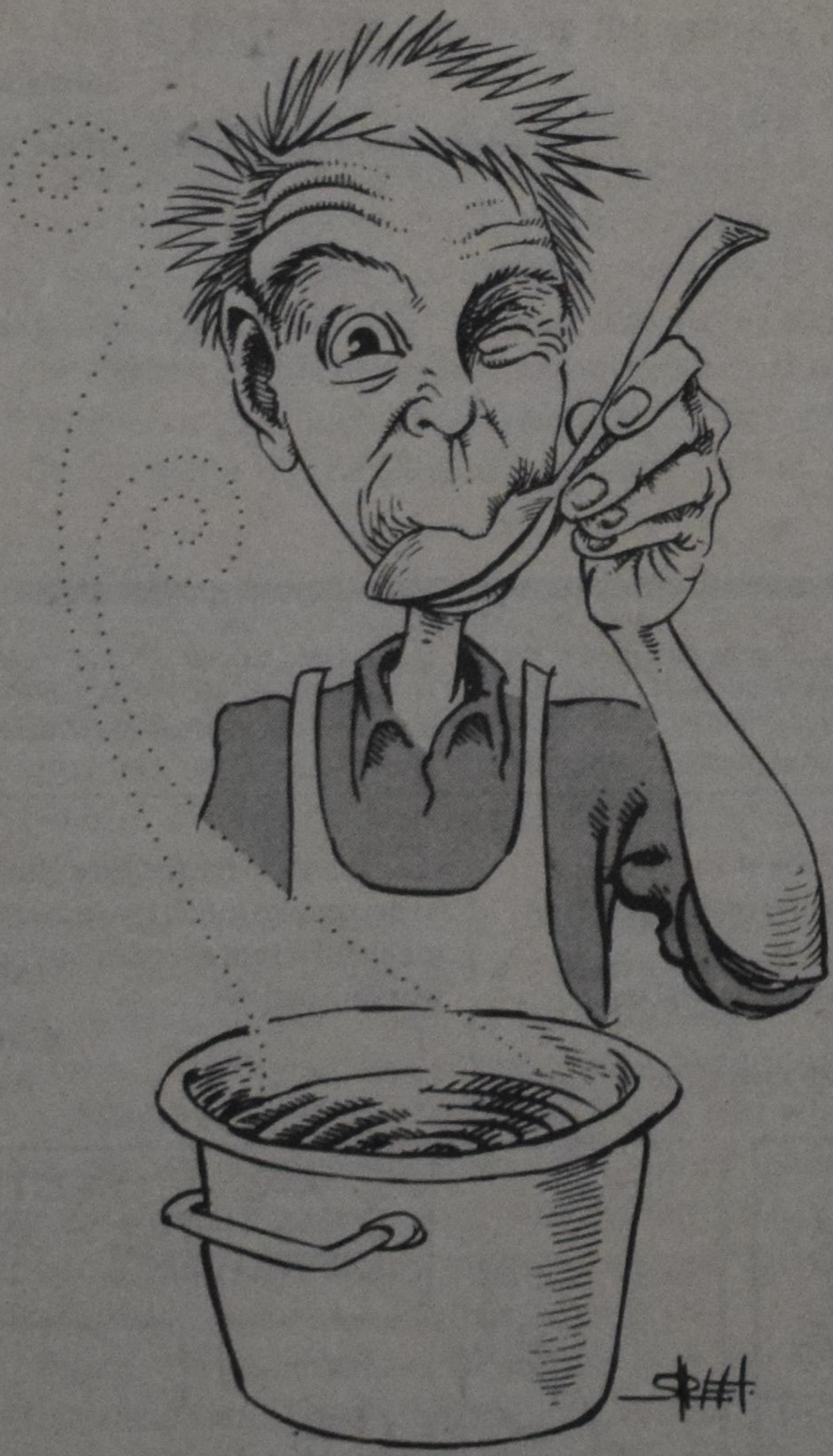
PHILADELPHIA, PA (RES) — The question of women in church office is not bypassing the Orthodox Presbyterian Church. The denomination, with administration building located here, is calmly studying the issue.

One aspect of the ordination of women which has received scrutiny is the way Scripture ought to be interpreted. The report of a study committee asked "to consider the hermeneutical aspects of the debate over the role of women in ordained office," opens with the words:

It has become clear that the question of women in ordained office cannot simply be reduced to a choice between believing and rejecting the

message of Scriptures ... Just because the meaning of a passage seems perfectly clear to us does not guarantee the reliability of our interpretation.

The 32-page report notes that committed Christians, who sincerely submit to the authority of Scripture, often arrive at antithetical interpretations when they read the Bible. This is due in part, says the report, to the quite different historical and cultural situation in which the Bible arose. The leaders of the Reformation were aware of this. While stressing the clarity of the Bible, they also wrote lengthy commentaries to explain that which they held to be conspicuous.



SOMETHING MISSING?

You'd probably agree that the stew of Canada's political life badly needs the "salt" of a Christian public witness. **Citizens for Public Justice (CPJ)** is working to be that salt.

CPJ is an ecumenical public advocacy of 2,000 Christians which has been promoting responsible citizenship and politics in Canada for over 20 years.

CPJ's policies are guided by biblical teachings which can help heal our troubled society's problems.

CPJ works in a variety of public channels to express the voice of Christian compassion on issues such as:

- educational justice
- prison reform
- native land claims
- services for the disadvantaged
- and many more

CPJ gets results too! In February **CPJ** worked out an agreement with Revenue Canada to protect parents' right to claim the full amount of contributions to Christian schools as tax-deductible donations. Last year **CPJ** helped the Grassy Narrows Indian band reach a \$4.4 million settlement with the federal government as compensation for mercury pollution.

Your support and participation will give **CPJ** a stronger voice. Why not join us today?

YES! I'll be a co-worker for justice.
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Address _____

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Toronto, ON M5T 1R4

Conference seeks clarity on right doctrine and practice

... continued from page 1.

Apartheid heresy?

The second afternoon lecture asked whether apartheid is a heresy. No, said Henry Vandergoot of Calvin College. Heresy is explicit falsification of the creeds of the institutional church. By pronouncing that apartheid is a heresy the church politicizes itself. "Either apartheid is right," said Vandergoot, "or there must be created an alternative Christian social theory."

Paul Schrottenboer of the Reformed Ecumenical Synod agreed that apartheid is not a

What is the relationship of creation to redemption? Kloosterman, who is opposed to having women in office, believes that subordination does not rule out equality, and that using the "deculturizing" approach to the scriptures enslaves the non-expert Bible reader to the expert. The question for him is not that women cannot preach, but that they may not.

George Vandervelde of the Institute of Christian Studies said in his response that indeed subordination does not rule out equality, but the question is: Where is authority

discussion by putting extreme positions over against each other in the matter of Scripture interpretation.

Catholic and True

The wrap-up lecture of the conference was given to John Bolt of Redeemer College. He addressed the topic "Can the Church be both 'Catholic' and 'True'?" Bolt saw some necessary tension between these two callings of the church. He began by stating that there are no such things in the Christian Reformed Church as theological liberalism or reactionary conservatism. There is socio/political liberalism and conservatism in the constituency, however. Theologically the CRC is very conservative, he said. The disturbing element in this church is the catholic impulse to reach out. Yet, this is a necessary impulse. We must see the tension between trying to remain true and being catholic as a creative tension, according to Bolt.

Raymond Sikkema, Pastor of Mount Hamilton Christian Reformed Church, said that it was incorrect to put tension between catholicity and truth. He believed that the presence of apostasy ought to be taken more seriously. "Is it still possible to say that a church is in error?" he asked.



Syrt Wolters and Arie Van Eek

Wrap-up session

And with that final exchange the conference was near its end. Dr. John Hulst of Dordt College, in closing remarks, urged the conferees to stand ready to serve God's people in all humility.

The response of the conferees to the presentations, discussions and spirit of the conference was generally appreciative, yet cautiously critical. Lambertus Slofstra of Simcoe, Ont. found that some of the statements made at the conference were destructive of the unity of the church. Ted Plantinga of Hamilton, Ont. said that the papers did not get at the real problems of the church and that the whole tone was a bit too optimistic. Syrt Wolters of Victoria, BC, said there had been a good level of discussion but the

topics had been too churchy. Arie Van Eek of Waterdown, Ont. felt that the dimensions of the polarity were well presented. Several mentioned that there had not been enough time for audience participation.

A tired but happy organizer John Bolt said that he was gratified with the turn-out of 150 people in all and that the tone of the conference had been very good. The hope had been expressed by some that this conference may be the beginning of several more. "At least we are talking," said Harry Boer of Grand Rapids, Mich., a long time agitator for honest discussions in the Christian Reformed Church. He recommended the Redeemer people as umpires for future discussions.



Henry Jonker, Corrie Dykstra, Anne Heemsbergen

heresy, but that a church's defence of apartheid can be considered a heresy. But the important question for Schrottenboer is that it is essential for the church "to label sinful social policies and practices sinful."

Subordination and equality

After a good supper, conferees braved the fourth and final lecture of the day. Nelson Kloosterman of Mid-American Reformed Seminary spoke on the "women in office" issue. He stated that the issue entails more important questions such as, What is our view of Scripture? Are equality and subordination compatible?

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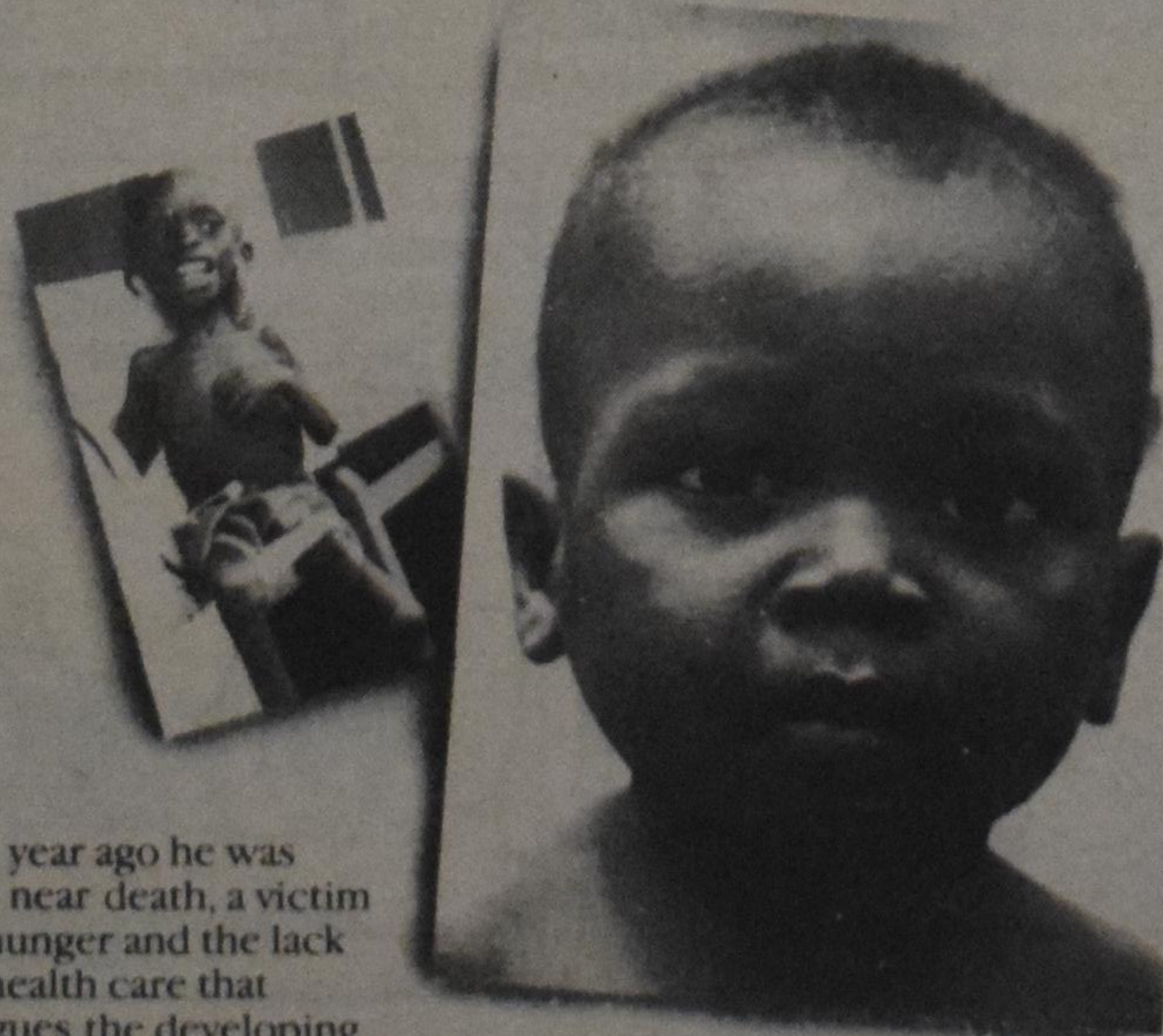
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Church

Marian Van Til — page editor

Pastoral Pondering

The pain of growth

John Kerssies

For some time now I have been subscribing to a journal called *Leadership*. It is written especially for pastors and church leaders. One issue last year dealt with "Church Politics." As I read it, my attention was drawn to an article bearing the title, "War and Peace in the Local Church."

The article contains an interview with a person by the name of Lynn Buzzard. As its title suggests, the article deals with conflicts present in the church.

Lynn Buzzard makes the interesting assertion that conflict is something inevitable if the church is to move on in obedience to the Lord. Permit me to lift some quotations from the article which deserve some reflection:

"I'd rather have us recognize that decision making in the church is not just about sweetness; it is in fact about power, about choices, about competing values, self-interests, noble ideals, anger, and all the rest."

"If a church is moving toward something, then there's going to be debate about what that something is and how we get there."

"Unity becomes precious when you walk through conflict in order to reach it."

"The disciples were repeatedly arguing and fussing, and yet Jesus loved them."

There are many other lines I could have quoted, but these will make the point. I do not agree with every sentiment Buzzard's article expresses. However, I do believe it contains a measure of truth.

When everything in the church, or in any other organization, is quiet and peaceful, it may well be the peace of sleep, or worse still, the peace of death. To be sure, everything may seem to be going fine, but in the long run, nothing is really happening. It's also possible to speak of peace when there is no peace. I am the kind of person, like most people, who would rather avoid conflict.

But it may well be that conflict is inevitable, if the church is to go forward in faith. Of course, the Lord doesn't want us to seek conflict. All He asks is that we walk in obedience. He wants us to become increasingly what we already are. But that may well cause pain — growing pain.

Rev. Kerssies is pastor of Redeemer Christian Reformed Church, Sarnia, Ont.

New leader of Albania not friendly to Christians

Tirana, Albania (EP) The news that Enver Hoxha, Albania's veteran Communist leader, who had ruled the country since 1944, had died was met with shock and grief from the Albanian people, according to eyewitnesses. Dan Wooding of Open Doors talked with one man who said, "the Albanian people were so indoctrinated that they really did love him; they believed him to be their messiah."

The new leader of Albania is Ramiz Alia, a senior Politburo member, who had directed the tiny Balkan state since Hoxha's stroke a year ago.

"Ramiz Alia is the one who initiated the program against religion in the first place," said

an Open Doors spokesman. "He was the 'big genius' behind the 'world's first atheistic state.' It was not Enver Hoxha himself who initiated this, but Ramiz Alia, so we expect that it will not become better at all for Albanian Christians or for any people who want to practise their religion openly."

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Immanuel CRC, Hamilton, Ont., new office phone number for Rev. Ken Baker: 416-385-8351.

21,000 hear Leighton Ford in Thunder Bay

THUNDER BAY, ONT. — According to local Christian leaders, evangelist Leighton Ford's eight-day crusade made a great impact on this city which is the western Canadian terminus of the St. Lawrence Seaway. Nearly 21,000 people attended the meetings in Fort William Gardens, a sports arena in the city of 112,000 in this sparsely populated region of northwestern Ontario. During the eight days from May 5 to 12, a total of 880 professions of faith were recorded.

Fifty-five local churches banded together to support the outreach. No offerings were taken at the public meetings because the total budget had already been raised.

In addition to preaching at the arena meetings, Ford addressed gatherings of leaders and decision-makers in specific fields of community endeavour — labour, education, media, life underwriting, and social services. He also spoke to luncheons and receptions for ministers and their spouses, women, student leaders, and community leaders.

The crusade committee maintained a "help table" at the arena which provided resources for those experiencing drug, alcohol, marital, or family problems.

In assessing the crusade's impact, local Christian leaders pointed out that, in addition to the fine evangelistic harvest, there were several major by-products with incalculable ongoing effect. Hundreds of area Christians had been trained in witnessing and

follow-up, and the city's churches had experienced a new sense of fellowship in mission.

"The churches were left stronger and better as a result of the crusade and the experience of working together," maintained the crusade chairman.

Ford's next crusades will be in Lima, Ohio, June 16-23 and Sydney, Australia, September 15-29.

Preaching reconciliation drives pastor from Irish Church

BOURNE, England (RES) — Rev. David Armstrong, until recently pastor of the First Presbyterian Church in Limavady, Northern Ireland, has been forced to resign his pastorate and flee his country by a minority in his congregation who opposed his efforts to bridge the sectarian divide in Northern Ireland, the *Presbyterian Journal* reported.

Armstrong, who also served as a prison chaplain, said, "It's a minister's duty to preach

reconciliation between man and his God, which comes only after reconciliation with one's fellow man."

But a senior member of the Limavady congregation disagreed, saying he considers contact with Roman Catholics both sinful and dangerous. He hopes Armstrong's fate will serve as an example to others of what happens to clergy who "fraternize with Roman Catholics."

Armstrong's troubles with the elders in his church began on Christmas Eve, 1983, when he and a nearby Catholic priest briefly visited each other's church to wish worshippers "peace and good will towards men." The conflict reached a crisis point just before St. Patrick's Day this year, when Armstrong accepted an invitation to join a Catholic priest on a ten-day lecture tour of the United States.

Although he regrets having to resign and move away, "I felt like the sheet of paper a bee-keeper places between two sets of bees," he said. "Only when the bees from both sides start to eat away the paper does harmony prevail in the hive. Genuine Christians must, like that sheet of paper, be prepared to be eaten alive."

Rime or Reason

Pastor Pete felt like Jonah seeing his tree disappear
When the call to Iona turned out to be a bum steer.
Klaas Sis

Kuyper's Kapers



The Steering Committee of the proposed Third Christian Reformed Church in Thunder Bay, Ontario

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For further information please write to:

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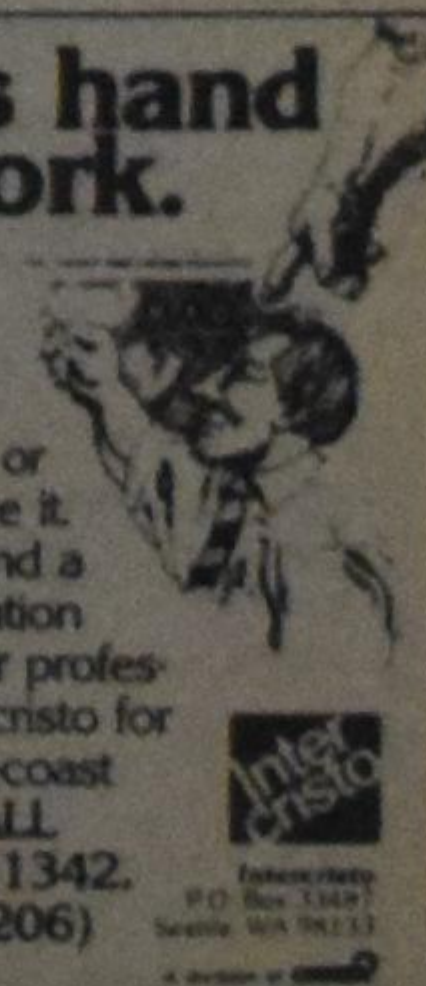
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Presbyterian Comment

Robert Bernhardt

What happens when the sun cools off?

"Evangelism is to the church as warmth is to the sun or growth is to life. Evangelism is part of the very nature of a healthy church."

Those words appear as part of the report that the Committee on Church Growth is making to the 1985 General Assembly of the Presbyterian Church in Canada. By the time this column appears the annual meeting of the Assembly will be over (it meets June 2nd to 7th). However, once again the encouragement extended to the church constituency to renew the work of evangelism will be complicated by the reality of the church's experience. The call to proclaim the "Good News" will be accompanied by the delivery of bad news.

1983 not a trend

The year 1983 was the first year in 20 years that the Presbyterian Church in Canada experienced a growth in communicant membership. Even though the actual growth in 1983 was small (a total increase of about 750 members across the country) — coming on the heels of 20 years of consecutive losses it was seen as a hopeful sign.

Regrettably, the Committee on Church Growth must report to the 1985 General Assembly that the 1983 experience was not the beginning of a trend. It appears that in 1984 all of the 1983 gains were offset and the church suffered a net loss in membership of nearly 900 members. It is in the context of that "bad news" that the call to engage in proclaiming the "Good News" is being placed before Canadian Presbyterians.

Face to face realization

As well as commending the work of evangelism the Presbyterian Church Growth Committee is trying to develop programs to assist the whole church constituency (and not just the ministers and elders) to respond to the church's calling to evangelize. A program called "Evangelism Face to Face" was approved last year, and about a tenth of the

congregation have begun to make some use of it — but still the tide has not been turned. It will be interesting to observe how the church responds to the news of yet another decline.

There is some reason to believe that the membership of the Presbyterian Church in Canada have still not really accepted the gravity of the situation. One suspects that some people thought that 1983 was the first of what would turn out to be a string of reversals after 20 years of decline.

Starts with Spirit and grace

In its contemporary statement "Living Faith" adopted last year the Presbyterian Church in Canada professed: "Evangelism (is) the offer of salvation to all people in the power of the Holy Spirit to be received through faith in Christ. It asks people to repent of their sins, to be baptized and to enter a life honouring Jesus as Lord."

Of course, the giving of increase is the work of the Spirit. No program of evangelism, however well formulated and however zealously implemented, can prosper apart from the Lord's blessing. At the same time, unless the church is serious about evangelism and faithful to its calling then nothing much can be expected to happen.

Perhaps the return of "bad news" will help move Canadian Presbyterians to announce the "Good News" with greater vigour and skill. However, whatever is done now must not be an act of desperation to prop up an endangered institution. Rather, as the Church Growth Committee wisely counsels, "the Presbyterian Church in Canada must share the good news of Jesus Christ because we have received His grace."

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ontario.

Settling in

*When new became familiar
And the past began to fade,
My days drew together
In a comforting way.*

*Mornings seemed more focused
Evenings more relieved,
As goals began connecting
Events of different days.*

*Now a hope for the future
When house becomes a home,
Melts the days into time
Till loving memories form.*

Jennifer W. Hoekstra

Small-loan fund in Philippines helps prevent malnutrition

GRAND RAPIDS, MI (CRWRC) — From doughnuts to dollars — that's the result of a Christian Reformed World Relief Committee (CRWRC) initiative in the faraway Philippines.

Working through community Christian Service Groups (CSG), CRWRC provides loans for small qualifying businesses. One such loan was approved for Ernita, a Filipino homemaker with five children, who watched soaring food prices make providing nutritional meals impossible.

When Ernita's children became ill from malnutrition, she knew she had to do something to improve the family's level of income. Her husband, a baker, could teach her to make doughnuts to sell in the neighbourhood. But how could she begin with no money?

Ernita heard of the local CSG income generation project, applied for a \$25 loan,

was accepted in the program, and began her doughnut business.

The doughnuts "sell like hotcakes," and bring in a daily profit of \$2. Ernita has taught five other mothers to bake; each sells in her own district. Some of them have boy helpers who sell on commission.

Now Ernita once again can feed her family well, as the CSG nutrition class taught her to do.

Zylstra on leave of absence

Bernard Zylstra's column "Cross-examination" will not appear again in *Calvinist Contact* until September of 1986. Dr. Zylstra has been ill on and off with a virus, and is generally overworked. He will take a sabbatical from his duties at the Institute for Christian Studies beginning in July of this year. We wish him a good period of rest and refreshing.

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Missions

Muslims can be won for Christ

Louis M. Tamminga

Mission work among Muslims has never been popular with evangelical churches. Of the 37,000 North American missionaries only a few hundred are working among the reachable Muslims in Africa and Asia. Yet, consider that the world counts 700 million Muslims, one-sixth of the world's population.

Consider also that the last decade has witnessed an enormous expansion of Islam. Emissaries of Islam are now found all over the globe. An Islamic Center was completed in Grand Rapids, Iowa, with a gift from King Faisal. A mosque — the first — was erected in Rome at the cost of \$20,000,000, a gift from the Saudis. Western Europe counts 8,700,000 Muslims among its inhabitants. The Muslim Students Association has 117 chapters in the United States, 16 in Canada. There are 60,000 Arabic speaking students in the United States, not counting immigrants. Contrary to what you may have thought, only 15 percent of all Muslims are Arabs. Thirty-two nations of the world have populations that are more than 50 percent Muslim. Sub-Saharan Africa is home to 92,000,000 followers of Islam.

Winning Muslims for Christ is not easy. This is so because the Islamic religion shapes the entire life of individuals and communities. Separation of church and state — and culture, education, and family for that matter — is an absurdity to Muslims. Their entire civilization is built upon the Islamic confession. For Muslims to accept Christianity means to give up what is dearest to them: their community.

Nevertheless a new sense of optimism has gripped the evangelical world that Muslims can be won for Christ. Churches feel an urgency that also to Muslims the Gospel must be preached. Among them is the Christian Reformed Church. Without much fanfare the CRC has gradually assumed a leadership role in the unfolding drama of introducing Muslims to Christ.

Here is what CRC missionaries are doing.

1. Nigeria

Rather recently, a breakthrough in Muslim missions came with a ministry to the Fulani or Fulbe — a large ethnic group of nomadic herders found not only in Nigeria but also in other West African nations. Pioneer work among these proud but gracious people is being done by CRWM missionary Ruth Veltkamp, who has gained the trust and respect of the Fulani and has been instrumental in leading many to the Lord.

Recently Ruth received much-appreciated assistance in her work with the arrival of Canadian nurse Ann de Jonge. Together they opened a new station for ministry to the Fulani at Kungana in the Nigerian state of Gongola. As part of a public health program Ann has begun vaccinating the Fulani people against whooping cough, measles, and malaria. Especially children benefit from this program. She and Ruth have also begun to

make use of filmstrips in their teaching ministry to the Fulani. The Fulani have been known to share their new-found faith with others on their travels.

2. Liberia

Two years ago two young missionary couples — Peter and Julie De Boer and Ken and Jerri Lotze — arrived in the Western coastal region of Liberia to begin a work for CRWM among the Vai (rhymes with "try"), a numerous and mostly Muslim people. They were joined in 1983 by Ren and Jan Broekhuizen. Their reception has been cordial and initial reports are optimistic.

These missionaries learned the Vai language and were able to begin a successful Bible-story telling ministry. Because Muslims acknowledge Abraham's God as God and Christ as prophet, it is in keeping with Muslim tradition to sit in the village square and listen to Bible stories about God and Jesus. What better way is there to spread the Gospel? Village chiefs have been cooperative in arranging these sessions.

3. Sierra Leone

CRWM and the Christian Reformed World Relief Committee (CRWRC) are engaged in a cooperative effort to preach Christ in word and deed to the 50,000 Muslims who comprise the Koranko people in northwest Sierra Leone. The Koranko like to listen to Bible stories and their leadership has been cooperative.

Health and literacy programs and assistance in food production have been well-received by the people. Life is hard in Sierra Leone. Poverty is widespread. A measles epidemic in 1983 claimed the lives of hundreds of children. Our missionaries shared with the suffering people the compassion of Christ. Paul and Mary Kortenhoven and Roger and Yvonne Kraker are missionaries among the Koranko people.

Mission work is also done among the Krim people who



Missionary Ruth Veltkamp has done pioneer service in gaining the trust of the Fulani, a people found in several West African states. The tall and gracious Fulanis may well be destined to play a strategic role in spreading the Gospel. They have shown an interest in the Good News.

inhabit the southern coastal lowlands of Sierra Leone. Most of them also identify with the Islamic religion. CRWM missionaries Stan and Barbara Drenth and Bill and Jacki De Kuiper work here. A proposal is being considered to launch an urban ministry in the capital city of Freetown. Mission outreach in this small West African country is augmented by a comprehensive development program carried out by some 15 CRWRC workers.

4. Mali and Guinea

Mali and Guinea are two small countries in the western bulge of Africa, just below the Sahara desert. Both were French colonies till the late 50's and official affairs are still conducted in the French language. These French territories are sorely under-evangelized because Anglo-Saxon countries have few French-speaking missionaries.

In 1984 the CRC sent missionaries Larry and Ann Vanderaa to minister to Mali where they are stationed in the city of Nampala. Just recently missionaries George and Rhonda Whyte left for Guinea where they are making the city of Labé their residence. Both couples have had extensive missionary experience in other African countries and are knowledgeable about Muslim missions. They also speak French fluently. The Whytes are Canadian. George holds a master's degree in Islamic studies from McGill University in Montreal.

5. Bangladesh

Muslims comprise 87 percent of the population of Bangladesh and Christians less than one percent. The needs in this country are staggering. Hunger is widespread. Life expectancy is only 41 years. Eighty percent of the adult

population is illiterate.

Only a few years ago after a two-year wait the government issued a visa to missionary Albert Hamstra. In cooperation with the Bangladesh Bible Society he has developed a nationwide cassette ministry of Gospel and Christian musical recordings that has already proved a blessing to hundreds of small Christian congregations across Bangladesh.

God's Word is also expressed by the ministry of the CRWRC team in this Muslim country. CRWRC assists farmers to grow more food for their 90,000,000 countrymen. Work is also done with women's groups and progress has been made in reducing childhood malnutrition.

6. The Near East

Though very modest in scope there is also a CRC missionary presence in the heartland of Islam: the Near East. Ed and Nita Vander Berg are stationed in Amman, Jordan, and have strengthened the ranks of the evangelical Christian community there since 1981.

The CRC Mission Board initially loaned them for three years to the International Christian Church in Amman. Last year they returned to work with the Arab Evangelical Church. Both are very active among young Christian Arabs, teaching at high schools and conducting youth camps connected with the Arab Evangelical Church. Nita coaches the Varsity Girls Volleyball team and is also part of the Amman Little League Association.

7. Worldwide Radio

The Back To God Hour recently reminded the denomination that it was 25 years ago that Bassam Madany began a broadcast in Arabic

Continued on page 14...

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Special Report

The hazards of copying things

Stan De Jong

Can you afford to buy an original Rembrandt etching? Probably not. Is it legal to make a xerox copy from a published work on Rembrandt? What if you were to make 200 such reproductions and sell them at the next Christian school bazaar? I'm sure they'd sell like hot cakes, but is it legal? Definitely not!

We've gone copy-crazy. We don't bat an eye when, with our sophisticated stereo equipment, we quickly make cassette reproductions of the last recording of Bach's *Christmas Oratorio* by Neville Marriner's Academy of St. Martin-in-the-Field (one of my favourite orchestras), or of Elly Ameling singing Schubert *Lieder*, or the *Panis Angelicas* sung by Luciano Pavarotti. And we haven't even mentioned other genres, such as rock music!

So the choir you're a member of decides to study one of Bach's cantatas. Great, more power to you! At the next rehearsal the conductor proudly hands out near-flawless, neatly stapled, photocopies to all concerned. The question is: are all *really* concerned about what has just been done?

And so the list could go on and on. What about some people's insidious habit of plagiarizing other people's works, without even giving credit to the original author!

A number of our readers

have urged us to write an article on the subject of copyright. And, after reading the material the Canadian Copyright Office near Ottawa sent us, I became convinced that all of us, including myself, are guilty of having violated the law in one way or the other.

What follows is an overview of the implications of Canada's *Copyright Act*. It may be dry and legalistic stuff, but I hope you read it and, better still, think twice the next time you run to that Xerox machine!

What is a copyright?

Copyright — the "right to copy" — means that an owner is the only person who may copy his or her work or permit someone else to do so. Copying includes publishing, producing, reproducing and performing. Copyright applies to all original literary, dramatic, musical and artistic works including (among others) books, writings, musical works, sculpture, paintings, photographs, motion picture films,

dictionaries and encyclopedias. Copyright also applies to "mechanical contrivances" such as records, cassettes and tapes.

The copyright's owner

The author owns the copyright to her work unless she was hired or employed by some other person to create the work in which case the employer is the owner. In Canada copyright is *automatically* acquired upon creation of an original work, providing that, at the time the work was made, the author was:

1) a Canadian citizen and/or a British subject or resident within Her Majesty's dominions, or

2) a citizen or subject of a country belonging to the Berne Copyright Convention, or of a country belonging to the Universal Copyright Convention or which grants by treaty, convention, agreement or law to citizens of Canada the benefits of its copyright statute on substantially the same basis as to its own citizens.

Protection and registration

Surprisingly, perhaps, nothing needs to be done to get

basic protection, but the owner may apply for voluntary registration. It is advisable to register. Upon giving satisfactory proof that you are the copyright owner, a certificate is issued which can be used in court to establish ownership. Application forms can be obtained from the Copyright and Industrial Design Branch, Consumer and Corporate Affairs Canada, 50 Victoria Street, Place du Portage, Tower 1, Hull, Quebec K1A 0C9. It costs only \$25 to register a copyright, and no further fees are needed to keep the copyright in force.

Musical works and mechanical contrivances

In order for a musical work to fall within the domain of the *Copyright Act*, the music, or words and music, must be in visible form, i.e. printed music. Texts alone are protected by copyright as a literary work. If the music has simply been recorded on tape and not written down, there is no musical work insofar as the *Act* is concerned (circular No. 2).

When a song is recorded on tape or record, that device is also automatically protected by copyright as a contrivance by means of which sounds are mechanically produced. The copyright of the "mechanical contrivance" exists concurrently with any copyright of the musical work, but copyright protection of the "contrivance" differs significantly from that which exists for the musical work.

Copyright of a musical work protects the material, i.e. the music or words and music. Copyright of the "contrivance" is restricted to the right to prevent others from reproducing the device itself and does not extend to the material recorded on the device.

Publication of a musical work occurs when the printed music is published. The public performance of a song does not

constitute publication of the musical work within the meaning of the *Act*. Publication with respect to a "contrivance" occurs when copies of the record or tape are made available to the public.

How long does copyright last?

Generally speaking, copyright in Canada exists for the lifetime of the author and 50 years following his death. Where the author is unknown, and in the case of a Crown copyright in a work published by or under the direction of Her Majesty the Queen or any government department, copyright exists for 50 years from the date of first publication of the work.

Records, tapes and other contrivances by which sounds may be mechanically reproduced are protected by copyright from the date of making the original plate from which the contrivance was directly or indirectly derived.

Photographs are also protected by copyright. Classified as artistic works, their copyright also spans a length of 50 years from the date of making the original negative from which the photograph was directly or indirectly derived.

For works published posthumously, copyright exists for 50 years from the date of publication, delivery or performance.

Where there is "joint authorship" of a work, copyright applies during the life of the author who dies last and 50 years following his death.

Canadian and foreign authors

Copyright of a Canadian author is valid in all countries which observe the Berne Copyright Convention or the Universal Copyright Convention (These conventions include most countries worldwide.).

Continued on page 14...



small talk

Alice Los

We ignored it as we would a bad dream. We did not mention it, nor prepare for it in any way. We only let it nag us in the back of our minds. One day soon, we both knew, we had to own up to it.

Meanwhile, I looked at the wall with our "cloud of witnesses," the collected images of our forebears. There were our grandparents in the serenity of old age. There were our parents too and I realized that they had been younger by at least ten years than we are now when *they* saw the photographer. I blushed to think that in those days we had considered them to be ancient. There's nothing like the passing of time to adjust one's perspective, I had to conclude.

Then I looked in the mirror. Who would want a picture of that? Not much grey yet, but for the rest, definitely middle age. Why is it, I mused, that children become sentimental when their parents, back where they started, have the house to themselves again? And why, oh why do they then want Mom and Dad's portrait — perish the thought? The reasoning of our brood, "if anything ever happens" was at once vague and brutally realistic. Therefore it made sense to us and we filed the suggestion under "later" with the deadline of a far-off anniversary.

But deadlines have a way of coming closer and we started finding excuses. "We didn't have time." "There were enough snapshots of us to fill an album." "We never looked natural on a picture anyway." "I didn't have anything to wear." And that's when we started to ignore it.

We avoided talking about it and pretended

there never had been anything filed under "Portrait."

Until we woke up one morning and one of us said: "Three more weeks." Despite the early hour the other instantly knew what was meant. "Too late now," we agreed with reluctant relief as we went on with the order of the day.

"How long do you think it will take?" one of us wondered at lunchtime. The other did not ask for an explanation, but shrugged. Once more the sun went down on our dilly-dallying. The morning of the next day did not seem to hold any promise of decisive action either.

But just before noon our world had changed. Our name and address were registered in some photographer's appointment ledger. "See that your colours match, Madam," he cautioned yet. Sure. As if I did not have enough trouble deciding what to wear.

On my part, uneasiness set in. I avoided the mirror. Then, I stared in the mirror and tried to find a flattering pose. I looked for a dress that was kind to the flaws in my appearance. There was none which hid them all.

Yet, for better or for worse, this afternoon we had our allotted half hour in the studio. A disappointing, drab little room. Not at all what portraits always seem to imply. My back still aches from trying to sit elegantly, up straight and my smile is still frozen on my face. There's only one fear left now. *What* if the photographer made a mistake and we have to do it all over again?

It takes one week before we find out.

Alice Los is a housewife living in Kemptville, Ont.

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Church

Covenantalize the world and evangelize the church

A three-part series (1)

Roger Van Harn

While I was growing up in the Christian Reformed Church, I believed that the church had the covenant and the world "out there" needed the gospel. Today I believe that the church needs the gospel and the world needs the covenant.

In fairness to the church it is probably correct to say that no one taught me what I believed in those earlier days. In fact, my teachers were frequently dismayed by my ability to learn what was sometimes even contrary to what they taught. But, no matter how I learned it, that belief has recently been inverted. Transposing my beliefs into things hoped for, I once envisioned a covenantalized church in an evangelized world, but I now see an evangelized church in a covenantalized world.

I learned, before I knew how to mow the lawn, that I was a covenant child and that the church is God's covenant community. At least the churches that believed in the covenant were God's covenant communities. Churches that chanted mysterious liturgies or held emotional revivals might have been covenant communities in some sense, but they belonged outside the covenant community. Belief in the covenant made my church Reformed, and Reformed churches were covenant communities. Outside, the world languished with a narrow, shallow view of life; inside the confessed faith embraced the whole world and all of life because, in the words of the Heidelberg Catechism,

"... herbs and grass, rain and drought, fruitful and barren years, food and drink, health and sickness, riches and poverty, yea, all things, come not by chance but by His fatherly hand" (Lord's Day 10).

Within the church the major enterprise was continuing the covenant, a process I call "covenantalizing." Parents, pastors, elders, and teachers joined in the effort. They stressed constant attention to one's faith and faithfulness through daily prayer, weekly worship, annual family visiting and Christian schools. The deepest wounds were inflicted by those who forsook the covenant — even if only by sending their children to the public schools or attending the Baptist church. The highest joys came from seeing children continue in covenant ways.

Free covenantalizers

I noticed three essential components in covenantalizing: teaching Reformed orthodoxy, applying moral principles, and exalting the parent-child relationship.

When I graduated from Calvin Seminary in 1957, assuring synod of one's orthodoxy was enough to guarantee at least one call. Candidates who achieved a reputation of *emphasizing* orthodoxy fetched two or three calls. And those few who became known for their ability to make orthodoxy *interesting* became the first-round draft choices of upward to a dozen churches. Teaching Reformed orthodoxy was the first priority

for churches that were busy with the task of covenantalizing.

The covenantalizing church also applied moral principles. Moral exhortations — a

community from the world and discouraged the invasion of unrighteousness.

The third component in covenantalizing was the exaltation of the parent-child relationship above all others. Covenantalizing required it. The word *covenant* was freely and instantly associated with baptism and Christian day schools, where teachers nurtured children for parents whose churches counted membership by families. The exaltation of the parent-child relationship nearly resulted in idolizing the *biological* bond. Until the Synod of 1982 made it clear that adopted children were expected — not merely allowed — to be baptized, the covenantalizing community was in danger of subordinating the blood of Christ to the blood of the parents.

(In Monsma and Van

life's meaning, and the world's hope. It supplied a sense of dignity because, as members of the covenant community, we knew we were children in the family of God. It instilled a sense of meaning because it identified us as servants of the

"Outside, the world languished with a narrow, shallow view of life."

living God and gave us a vocation long before we looked for jobs. It provided us with a sense of hope by using the ancient words to Abraham to remind us at every baptism that we were embraced in an everlasting covenant.

From inside the covenantalized and covenantalizing church I saw a world that needed a gospel. The world was whatever lay beyond

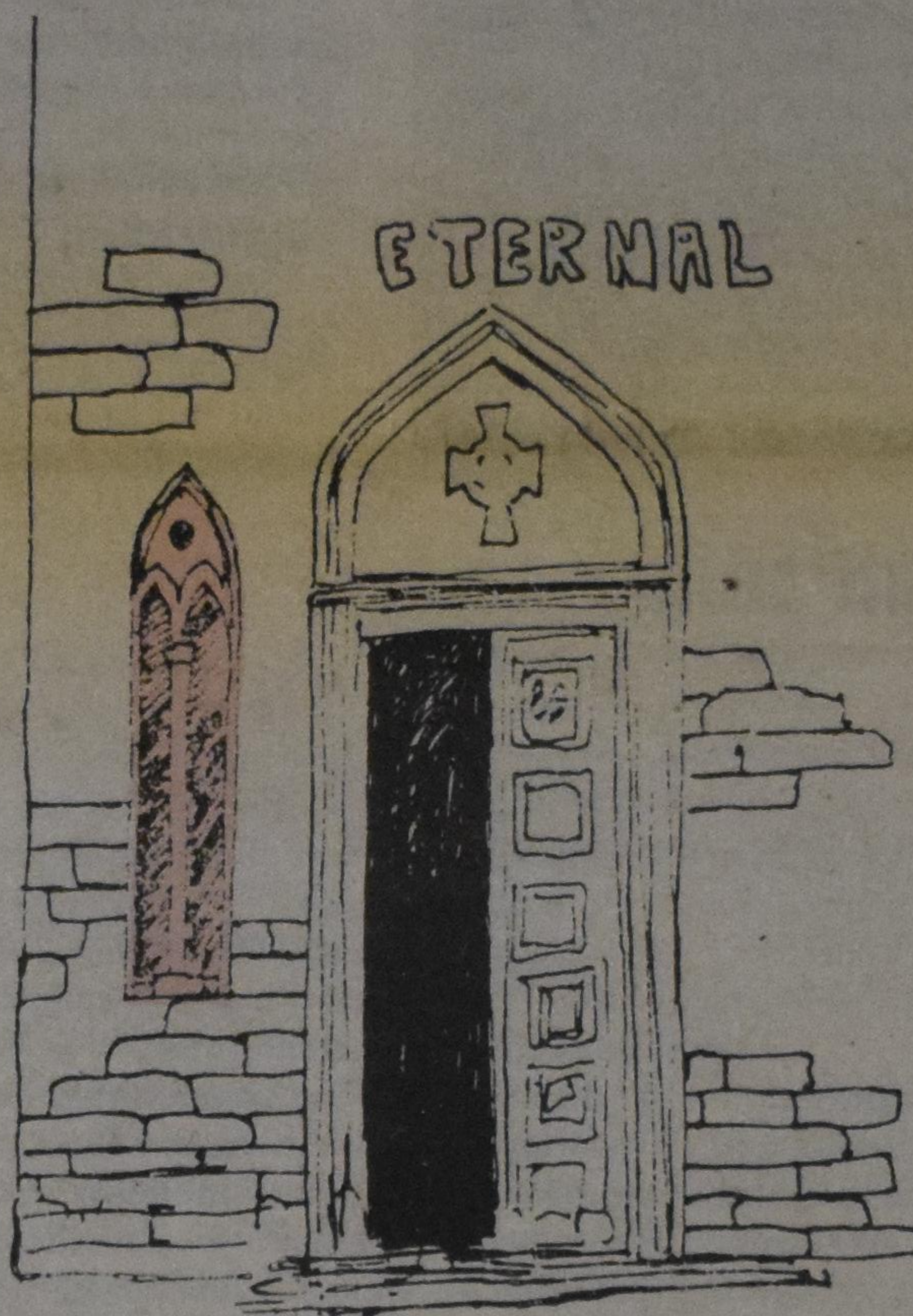
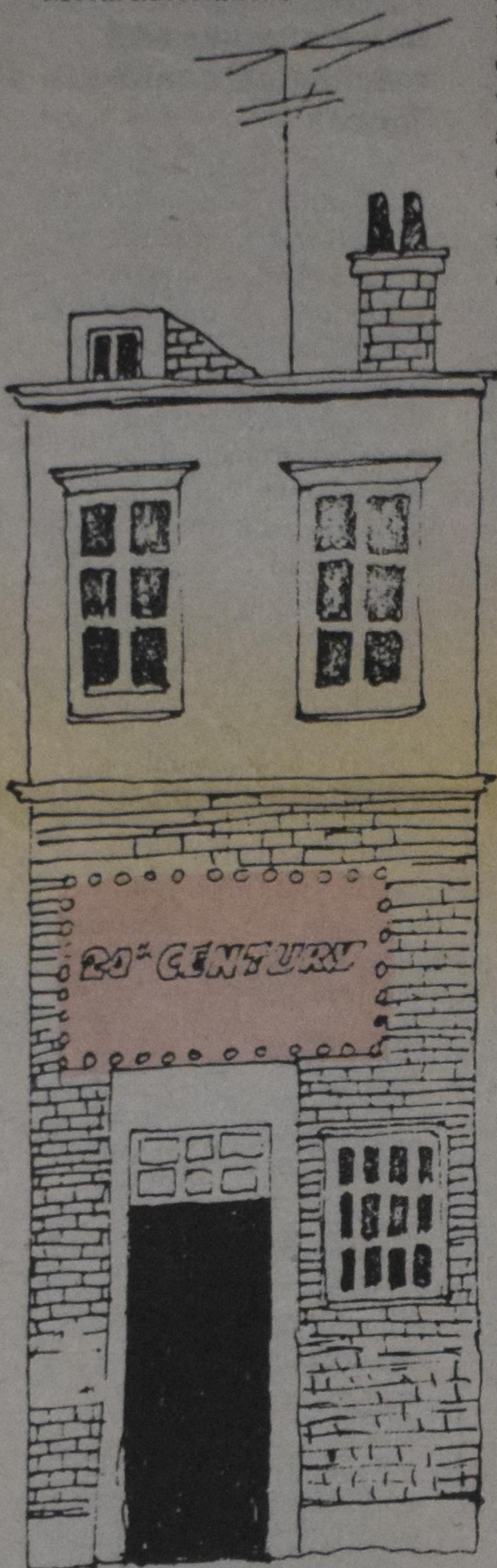
(Since the Christian Reformed case for common grace rested so strongly on Matthew 5:45 — He makes His sun rise on the evil and the good — James Daane made us uneasy by his persistent writing that our proof text was actually

a demonstration of the remarkable grace by which we are saved. Daane disliked the adjective "common" to modify grace because grace referred to that awesome freedom of God to save even us).

But the common-grace way of relating to the distanced world was second best. The *special* grace of God required that the church evangelize. Missionaries were sent — as the ordination form said — to the "heathen" and to the "dispersed." Unordained men and women who were gifted to speak words of witness gravitated toward evangelism organizations like Sunday schools, nursing home ministries, or neighbourhood chapels. Sermons regularly reminded the covenantalized that the call to evangelize was always with us. Mission societies supplied tracts prepared for sinners who, though close neighbours, were far removed from the church. Evangelism agencies produced "bridge building" materials, thus reinforcing the notion that the moat between the church and the world was too deep to wade and too dangerous to swim.

That was my former vision. I saw a covenantalized church in a world that needed to be evangelized, and between them stretched a great gulf.

Roger Van Harn is pastor of Grace Christian Reformed Church in Grand Rapids, Michigan. He was President of Synod 1984.



curious blend of ethical principles and community values — flowed freely from orthodox teaching. Some church leaders hardly distinguished between forbidding dancing, requiring Sabbath observance, and expecting weekly *Banner* reading. The debates about worldly amusements, ecumenical relations, labour unions, birth control, and divorce sought to clarify and apply norms for personal, social, and ecclesiastical behaviour. Gradually, synodical conclusions became less like rigid walls and more like see-through fences — always too high for some and too low for others. A moat of formal and informal discipline segregated the covenant

Dellen's Church Order commentary which we studied in seminary, one ground given for permitting the baptism of adopted children was the high likelihood in our culture that the child had at least one believing ancestor).

I offer these three as important components in covenantalizing: teaching Reformed orthodoxy, applying moral principles, and exalting the parent-child relationship.

Gulf between church and world

I do not want to compile a list of strengths and triumphs or weaknesses and casualties of covenantalizing. I do want to testify that covenantalizing provided many of us with convictions about our dignity,

and outside the church. It had to be evangelized, and to evangelize it, the world had to be "reached." The reaching implied distance, and the distance was more than geographic.

If one wanted to travel from the church to the distant world, what roads were available? One path was paved by common grace. The non-saving grace of God that bestowed favour on the unjust as well as the just, that restrained evil and empowered for civil goodness, made it possible for the covenant community to enter the world without guilt or contradiction. Common grace opened doors to participation in the political, economic, social, and military orders of the world.



Roger Van Harn

Feature

Neerlandia lays bare its furrows

Jim Bosma

The name "Neerlandia" is a poetic variation of the word "Netherlands" and could often be found on boats that traversed that country's many canals. Was it picturesque scenes and fond memories of Holland that prompted the almost two dozen families and single men to select this name for their new community in northern Alberta in 1912?



Mr. and Mrs. Michael on the homestead.

Most likely yes, but these people also had a dream! In these humble surroundings, closed in on all sides by muskeg swamps and spruce, poplar, and tamarack forest, they wanted to establish an exclusively Dutch-Canadian community, centred around a Christian Reformed church. Already their log cabins, all built the previous winter, dotted the township on quarter section homesteads, land that had been staked out by Dominion Lands Surveyors only two years before. The cabins would be their homes for several years to come.

They had braved much to get to this locale. The men had scouted out the land the winter before, walking the 90 miles from Edmonton. The region suited their purposes fine: it was isolated and had at least some prospective quarter-sections. All the suitable land locations had been placed in a hat, and each man had selected his future homestead by lot. Wagons were loaded up after the legal paperwork was dispensed with, and excited children, apprehensive womenfolk, and as many possessions as two oxen could pull began the long trek to the homestead.

Some followed the Klondike Trail leading to Fort Assiniboine for at least part of the journey, a trail used not long ago by fur traders and gold seekers. Oft-times the trail was

obstructed by deadfall, whereupon the men had to use their axes to cut the way clear. Precious cargo had to be cached at near-by farms to lighten the load as wagons often became mired axle-deep in the muskeg. The closer the homesteaders got to their destination, the worse the trail got. When finally the teams of animals veered into the bush for the last leg of the journey, the prospects of farming this country must have indeed looked bleak.

A thriving community

All those events are now history, and the adventurers who started Neerlandia have all passed on. Yet if those pioneers could see the community today, they could rest assured that their labours were not in vain. This thriving community now has two churches — the Christian Reformed church (approx. 140 families) and a Canadian Reformed congregation (approx. 60 families). Nearby, the Neerlandia Co-op and Service Centre annually turns over \$5 million. The community also has two schools — the Neerlandia public school (170 students) and the Covenant Canadian Reformed Christian School (40 students).

Though the hamlet itself is insignificant in size (two churches, a school, a store and service centre, a fertilizer compound, and 37 dwellings)

the area it serves is quite large, now almost 100 square miles. More significantly however, the ideal of a Christ-centred community is alive as much today as it was in the beginning.

Book for reunion

This saga of a pioneer community and the people who built it is the subject of a forthcoming book entitled *A Furrow Laid Bare*. It is a project now two-and-a-half years in the making, and is being published by the Neerlandia Historical Society. The book has tapped nearly every resource and talent the community could muster as people researched, proofread, sketched, drew, wrote, reminisced, interviewed and photographed. The book is scheduled for release this summer at a Neerlandia Reunion on August 4, 5, and 6. Over 1,000 people are expected to come out to the gala event which will feature old-fashioned threshing bees, displays of artifacts, antiques, and local arts and crafts.

The book itself provides an overview of the community of Neerlandia, a furrow laid bare as it were. We experience the frustration of the man who spent a year clearing four acres of land only to find out later that it was all located on his



Harvesting on the Johannes Peters' farms

neighbour's quarter. We learn about the struggles of a pioneer woman, recently widowed and so poor that she was prepared to accept government aid despite her consistory's threat of censure. We see a congregation symbolically throwing off the shackles of poverty as they closed the doors for the last time on the old log church and started worship services in a new lumber structure. We read of two of the pioneers' sons going off to fight as Canadians in World War II, then bringing back their new Dutch brides.

The book presents in one cover a history of Neerlandia from 1911 to the present and gives an authoritative account of the land before the Dutchmen came upon it. Over 1200 photos cover the book's 700 pages, and a 16-page colour section provides a dazzling display of the community's modern landscape. Home-

steading records at the Provincial Archives of Alberta and at the Glenbow Museum were used to verify all oral and written family histories in an effort to make this account as accurate as possible.

It is hoped that this book will become an important addition to the history of the Dutch in Canada prior to World War II.

A Furrow Laid Bare is expected to retail for between \$45 and \$60; printing will be limited to just over 1,000 copies. People interested in obtaining a copy are requested to direct their inquiries to: Mr. Jim Bosma, General Delivery, Neerlandia, AB T0G 1R0.

A \$20 deposit will guarantee a copy.

Also, those interested in attending the Neerlandia Reunion on August 4, 5, and 6, especially former residents, may write to the above address.

Jim Bosma is the Secretary of the Neerlandia Historical Society.

Gretie Muller remembers pioneer days in Neerlandia

I was born in 1908, one of eight children, in a small village called Oosterend Friesland. My father worked as an engineer in a dairy near our home. I remember the cobble stone walk to church, treed on both sides. We would cross a small bridge from where, about a block away, stood a beautiful, old, gothic style Reformed church. It had lovely carvings inside. I remember at age three, a funeral, all in black, with hearse and horses.

Going to the land of promise

In 1912, the same year as the sinking of the Titanic, my father decided to emigrate to Canada, "The Land of Promise," as by that time there were nine of us, and he saw no future for the boys. Only the well-to-do had a chance to study and get better jobs. We left Holland in 1912, came by immigrant ship to Halifax, then by second class immigrant train to Edmonton, where we first lived in a tent. Dad soon got a job as an engineer in a box plant and later in a grain elevator. He often had to work on Sunday, and, being a God-fearing man, did not like it. He believed he had to keep the Sabbath holy, and that, if he worked, he would be a bad

influence on his family.

We moved out of the tent into an old house which, when it rained, leaked through the roof. Mother would have to gather pots and pans to catch the drips. We moved from there to a larger house, which was so cold that we could sweep the frost from the walls on cold mornings in winter.

I loved Edmonton. I started school there. I went to Parkdale school and soon learned the English language. I loved writing and drawing. I had lots of little friends near home and we would build houses out of the two by sixes which were piled up for making sidewalks.

I also learned to draw Santa Claus. I had never heard of him before and it was all so exciting. I wrote Santa a letter at school. We had to march downstairs to the furnace room where the letters were put on a big shovel and sent up the chimney to Santa. How disappointing it was when next day I found my letter in the school yard. I was hoping for a doll.

At home Christmas was a Christian holiday, during which time we celebrated the birth of Christ. There were no gifts, except perhaps a book or a bag of hard candies, an apple



Gretie Muller

and orange from our Sunday School concert. We did celebrate St. Nicholas though on December 6th; then we each got a small gift.

My brothers soon got jobs as paper boys, and my oldest sister worked at Burns Meat Co. She had to walk a long way to get there and was only 14 years old.

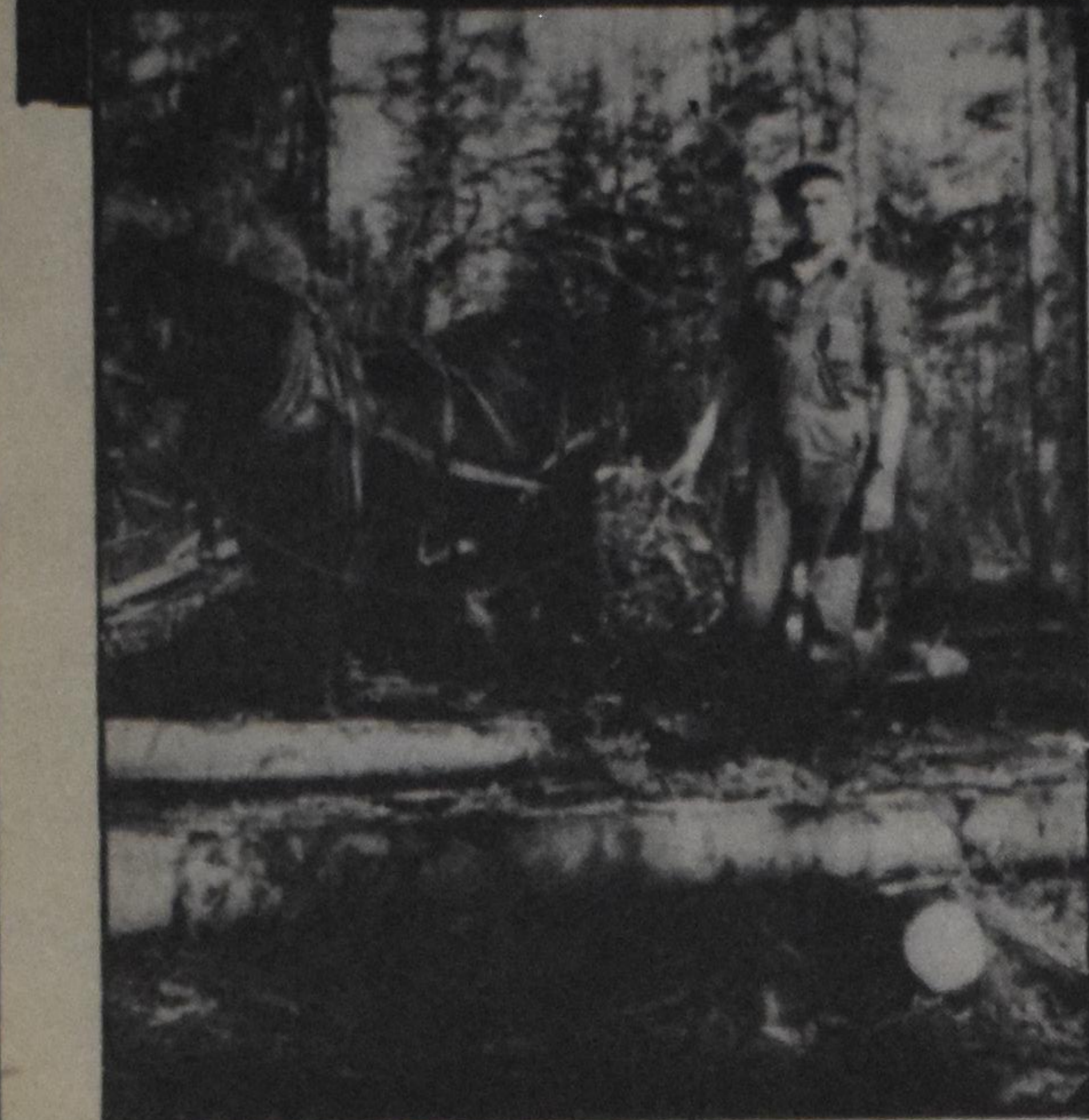
Move to Neerlandia

In the Spring of 1917, my dad decided to move to Neerlandia, a Dutch settlement. There were only about four families there. It was about 90 miles northwest of Edmonton. The old Klondike Trail cut right across it going to the Yukon.

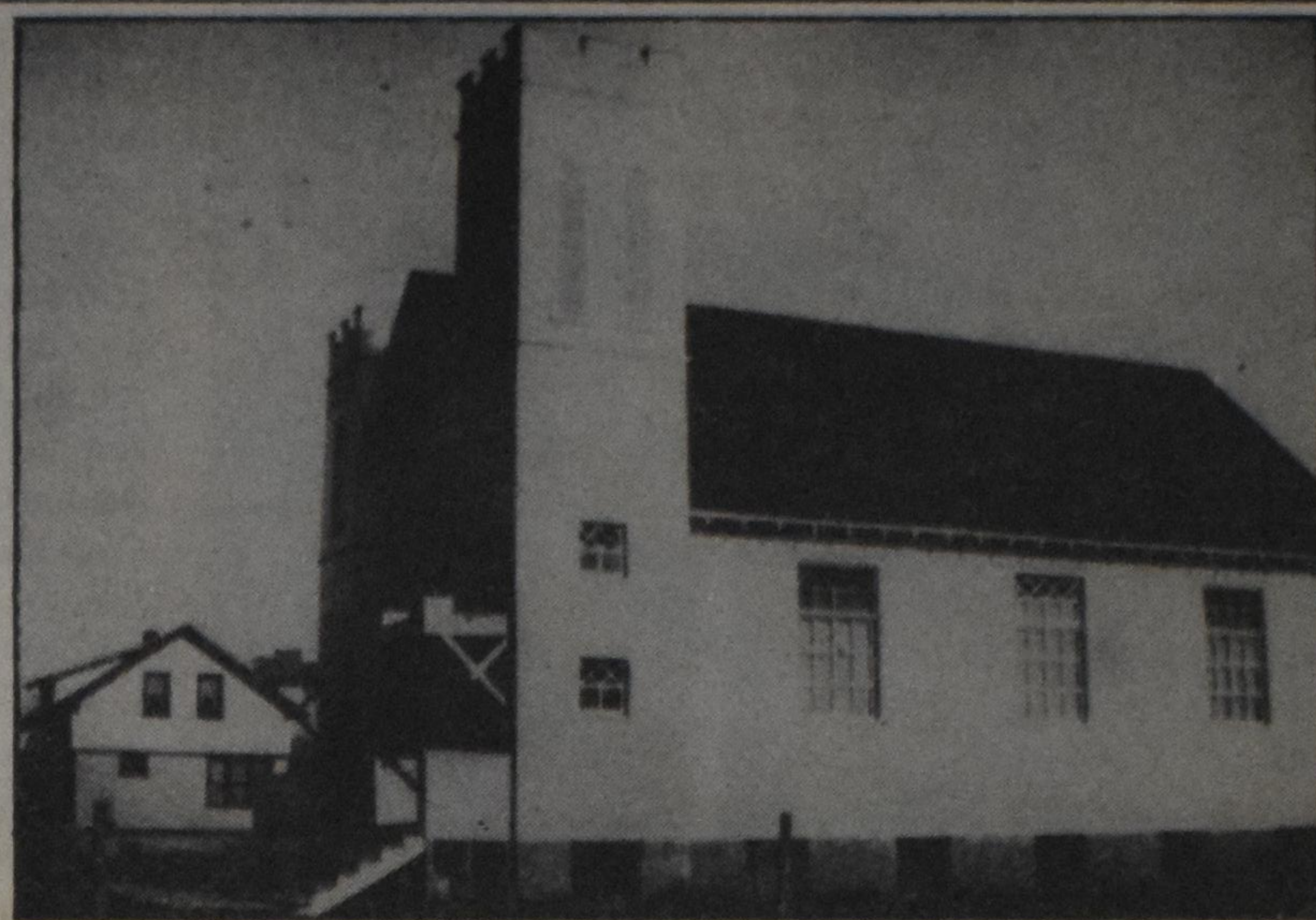
Continued on page 12...

Feature

Historical Neerlandia



Clockwise, top left: Rev. Van Der Woude, Neerlandia's first minister; Horses soon replaced oxen. Klaas and Jelle Tuininga with their horses; A frame church replacing the log structure was built 1928-1929. In the background is the parsonage built at the same time; Logging played an important part in Neerlandia's history.



Gretie Muller remembers pioneer days in Neerlandia

... continued from page 11.

Well, we set off in the Spring of 1917. I was only nine, so I found it all very exciting. We were going by covered wagon. The trip took about two weeks. Mother and the youngest children rode in the wagon. Dad and the boys walked most of the way. We would stay at some farms at night. Behind the wagon we had six cows and some other livestock, so it was a slow procession.

Well, the day finally arrived when we came to Neerlandia and moved into a log cabin, which belonged to the Vanderheides. They had gone somewhere else for a while to earn some money. What lonesome feeling I had; no houses, only trees, forest and wild animals.

The first year, my two young brothers, ten and 11, cleared an acre of land on which Dad built a log house with sod roof, two small windows and a wooden door. Only half of the floor had boards; the other half had pounded mud on which the three beds where we slept were lined up. The older boys slept on a partial board attic to which they climbed by ladder. A lean-to was built for the cows on the bedroom side of the house. It kept our side of the house warm. In Winter the windows would freeze up and it was very dark inside.

The next year, Dad and the boys built a larger log house with shingled roof. It was very cold inside. In Winter the logs would crack with a loud bang

and all the stuffing from between the logs would also crack and fall out. We could see the snow glistening through these cracks and it got very cold. We could not keep the wood-burning heater on all night, as that was too dangerous. It would either get red hot or too many sparks would come out of the stove pipe. We had no chimney in those days. One day the sparks caught fire on the roof and I had to help my Dad carry up buckets of water to douse it.

Pioneer life was hard

My brother Dave went out one day to shoot a bear for food. He hid behind a large, fallen tree, lying on his stomach. When the bear appeared, he just froze and couldn't shoot it. Another day one of the boys shot a she bear. The bear was only wounded and went back in her hole, where she had her cubs. My brother thought he had shot the bear, went in after it, but came out fast when the mother bear attacked him. He sure ran for his life. Such was homesteading.

In the first year when all our fresh milk cows were on the way home to be milked, they saw a little green that had come up. There was no grass yet, as it was early Spring. These greens were poison hemlock, and the cows were all dead when Pete went to get them, only half a mile from home.

The year after, our horses and all our livestock died of

starvation. Winter started in early September so there was no hay to be had. We had to go ten miles for a load of straw, which had no food value.

My mother was a very industrious person. She made her own lye from wood ashes, soap from cow fat, starch from potatoes and syrup from sugar beets. She would get all these recipes from the Prairie Farmer Magazine. Times were very tough when our best cows died. We had no milk, some potatoes and ate mostly wild meat from bears, moose, prairie chickens, rabbits and deer. We also had only crushed wheat porridge.

My brothers would go trapping for muskrats. I often went with them. They trapped in Winter, so it was very cold. The muskrats were skinned, the pelts put on wooden frames and later sold. This helped pay for our clothing.

Schooling and picnics

We walked five miles to school every day. In Winter one big heater served the whole school. You froze in the front rows, cooked in the back. Our lunches were always frozen as our coat rooms never got any heat. The highlights of our year were the Christmas concerts and the 1st of July picnics. Our concert was all recitations, dialogues and singing. After the concert we all got a small bag containing some hard candies, one apple and one orange — it was the only fruit we ever got, as no fresh fruit came to Neerlandia. The

picnics with their racing and jumping, were much fun. We all took our lunches and the truck would bring in ice-cream — a once a year treat. It has never tasted so good.

My early school days in Neerlandia were quite different from those in Edmonton. Our first teacher was an old retired minister who was very deaf. We played all day and were always changing seats. He sat on the far end of the pulpit, reading a book, never seeing or hearing us. We didn't learn a thing.

The second year a teacher from the USA came for the summer holidays. Again we learned nothing. Then we got some better teachers and we had to cram for our school leaving diploma.

Working for the folkis

In winter months, at home, we were all inside and rather noisy, Dad would get us all to sit around in a circle then and teach us many hymns. He could read music and English and so taught us many which we still sing today. He also taught us some of Stephen Foster's songs such as Old Black Joe, My Old Kentucky Home, etc. He was a very sincere and happy Christian man and I can always think in love about him because he was very kind and understanding.

When I started working, at 17, I went to a farm across the lake from our place. The farmer was from England, and I was treated as a colonist, much below their class. I had to

do loads of washing by board. The lady was very kind. But I hated the job because I felt very inferior. I knew my folks needed binder twine and had no money, so I kept up this slavery for two months. When I gave dad the cheques, his smile made up for everything that I endured there. After that I had many housework jobs — always spring or fall cleaning. I hated the work as much as I loved school and painting. My main goal was to be an organist, but that was not to be.

When I was 19 I went to Edmonton and worked for Professor and Mrs. Robb. They treated me very well. While there I met my husband. The next year we were married. After 56 years of marriage, we are both still reasonably healthy, have eight children (all married) 27 grandchildren and seven great-grandchildren. The Lord has been very good to us. We now live very comfortably and are enjoying life, and hope and pray that we may be spared a few more years. We both love our children, their children, and our great-grandchildren very much, and they have given us and still do give us much happiness.

Gretie Muller, nee Tuininga, lives with her husband Herman in Richmond, BC

Education

Henry de Jong — page editor

Chalkmarks

In the world: Like father — like son

A question often asked of me by new visitors to the school is: "How are your children different from children in the public school?" That is not an easy question to answer because we all know that our children are not "little angels" walking around with halos on their heads. We know that our children will get into all sorts of mischief and that they'll often do things that we know they should not do (and usually they know it too).

I am often inclined to say that the devil works twice as hard in our schools. Yet, somehow even though our children are children — and we need to remember that — we should expect to see that they are different and that their actions and words reveal that they are children of God.

In a Christian home and in a Christian school our children are to be continually nurtured towards a heart response to Jesus Christ that reflects their level of development and spiritual understanding. If we truly nurture the heart of a child then a child's actions will reflect that heart development. Head knowledge can be ignored, but heart knowledge shows forth in actions. Thus our children also need to become as James says "Doers of the Word" (James 1:22).

We live in a very child indulgent age and we are rearing a precocious and self-indulgent generation. The appeal of the world pulls our children like magnets and I'm afraid that we, as Christian parents, tend to tolerate too much of the world in our children (even in ourselves).

I see this in the types of things some of our children are allowed to read, in the music many of them listen to and in the television shows that they are permitted to watch. We let them read books, listen to music and watch television programs (and movies) that proclaim a message so totally opposed to our calling "to seek first the Kingdom." Too often these patterns have been set by the example of us as parents. As Christian adults we are often not the type of visible models or examples that we should be for our children.

It is indeed a disturbing fact when Christian parents, who say they try to instil Christian values in their children, will comfortably park themselves in front of television programs that totally contradict these self same values. Such actions only negate what we try to teach because children see that we ourselves do not "practise what we preach."

Only when we become living examples of the Kingdom on a daily basis from morning to night will we make an impact on our children's hearts. Only when you and I truly live the joy of our Christian calling will we be able to show our children that the Christian life is something worth living for.

The Christian life is here and now for us and our children. Let's not let the secular world distort our reflection of Jesus Christ and the Kingdom.

Leo Smit,
Sarnia Christian School
"Wheelbarrow"

Polluted schools

Lead pollution, oil-based paints, cleaning fluids, tobacco smoke, industrial emissions, automobile exhaust and even chalk dust are affecting the ability of some children to learn, says a private consultant's report. The report, costing \$50,000, was done for the Toronto Board of Education by the firm of Bruce M. Small and Associates Ltd.

Among the proposals in the report are recommendations urging a ban on smoking in all schools (including the staff rooms), to establish experimental low-pollution classrooms and to appoint a study group to explore the connection between pollution and chronic learning problems.

The problem of pollution is most acute for those with extreme allergies or sensitivity to the environment. The Waterloo (Ontario) County Board of Education has already responded to this problem by designing a special classroom for these students.

The classroom, being built at a high school in Kitchener, Ont., will have ceramic tile floors, pure cotton curtains, old oak school desks, latex rather than oil-based paint, hot-water heating rather than forced air, and an air purification system. The classroom is said to be the first of its kind in Canada, perhaps even in North America.

A number of the school's students are plagued by allergies, two of them to the extent that they could not come to school at all. If an oil truck comes in or if the halls are painted or when the sun shines through certain synthetic drapes on a hot day, students get severe reactions, such as headaches, exhaustion, stomach pains or hyperactivity.

Two Grade ten students will use the classroom for all their

classes in the coming year, and about six others will use it for some of their classes when the rest of the school building starts to bother them.

The school has already received a call from a Toronto

man who is so desperate he would move to Kitchener if his children were allowed to use the classroom. He may not have to if the Toronto Board of Education acts on the report that lies before it.

An 1870 code for teachers

Each day teachers will fill lamps, clean chimneys, and trim wicks.

Each teacher will bring a bucket of water and a scuttle of coal for the day session.

Make pens carefully. You may whittle nibs to the individual taste of the pupil.

Men teachers may take one night each week for courting purposes, or two evenings a week if they go to church regularly.

Each teacher should lay aside from each month's pay a goodly sum for his benefit during his declining years so that he will not become a burden on society.

Women teachers who marry or engage in unseemingly conduct will be discharged.

After school the teacher

must spend the time until supper reading the Bible and other good books.

Any teacher who smokes, uses liquor in any form, frequents pool halls or public halls, or gets shaved in a barber shop, shall give good reason to suspect his worth, integrity and honesty.

The teacher who performs his duties regularly and faithfully and without fault for five years, will be given an increase of 25 cents a week in his pay, providing the Board of Education approves.

from Calgary Christian
School Newsletter

Wonders of science

Test answers

1. The theory of evolution was greatly objected to because it made man think.
2. Three kinds of blood vessels are: arteries, veins and caterpillars.
3. To remove air from a flask, fill the flask with water, tip the flask out, and put the cork in quick.
4. The earth makes a resolution every 24 hours.
5. A circle is a line which meets its other end without ending.
6. When you haven't got enough iodine in your blood you get thick.

from Calgary Christian
School Newsletter

Artist now known

In the Education Issue of May 10, C.C. published the drawings of a number of students from Quinte Christian High School. Some of these drawings had no names or only first names on them. These students, justifiably proud of their work, have since come forward to identify themselves. They are:

Chris de Vries, drawing on page 9
Rosanne Koomans, rose on page 11
Carolyn Bouma, flowers on page 12
Ardell Persenaire, old man on page 13

Christian school teacher wins computer award

Henry de Jong

Jasper Hoogendam, a teacher at West Edmonton Christian School, was one of four winners of the second Microcomputer Awards

Program for Alberta teachers. All four teachers will receive a microcomputer system.

Mr. Hoogendam prepared and implemented a teaching unit for familiarizing elementary students with the Logo language. The unit, designed for classrooms with only 1-3 computers, utilizes a task card lesson format which minimizes direct teacher involvement during the teaching part of the day.

The other winning entries

were a core of lab activities to be used in a course of Computing Science, an educational adventure game for students of French, and a data base for keeping track of individual students' academic engaged time.

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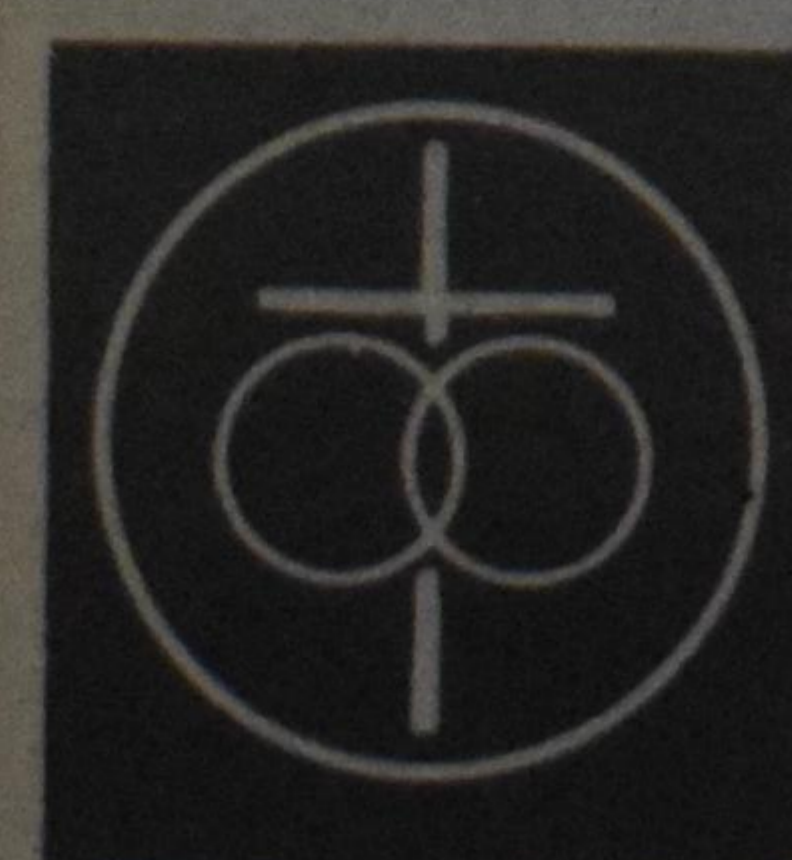


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The hazards of copying things

... continued from page 9.

Copyright of a foreign author is also valid in Canada, provided the author was, at the time the work was created, resident or subject of a country belonging to the two conventions mentioned, and, in the case of a published work, if it was published in a Commonwealth country or in a country with which Canada has a copyright agreement.

Other implications

After an author dies, copyright will pass on to his heirs. If an application has not been filed before an author's death it can be registered by his heirs or legal representatives.

Sometimes writers, cartoonists, etc., assume a pen name or *nom de plume*, not wishing to use their own name on a published work. A *nom de plume* may be shown in the application but the full legal name and address of the author are required for purposes of determining the copyright's

duration.

Games are *not* protected by copyright, but the various components, such as game board, game rules and instructions may be. Thus, the concept of the game or how it works is not included, only the specific language used to explain the rules. Where more than 50 game boards are produced, registration is necessary under the *Industrial Design Act* in Canada.

The copyright owner of a record or tape has the sole right to reproduce it or to authorize anyone else to reproduce it for a period of 50 years from the date the original plate was made.

Plagiarism and "fair dealing"

A work is "published" when copies of it have been issued to the public. Public performance of a dramatic or musical work, the delivery of a lecture in public, the exhibition in public of an artistic work, or the construction of an

architectural work do *not* constitute publication.

In the context of copyright, plagiarism is stealing work of another person and claiming it as one's own work.

"Fair dealing" is the quotation from, or reproduction of minor excerpts of a copyrighted work for purposes of private study, research criticism, review or newspaper summary.

The line between "fair dealing" and infringement is difficult to define. There are no guidelines as to the number of words or passages that can be used without the permission from the author. Only the courts can rule whether "Fair dealing" or "infringement" is involved.

The question can be asked: Can libraries make copies of books for student use? The answer is no, since no one is allowed to use a work in which copyright exists without first obtaining permission from the copyright owner.

Royalties, private and public performances

One does not have to pay royalties for a private performance of a work, e.g. playing a record for family members in one's own home.

But what about public performance of records or tapes, say at a party or wedding? In that case, royalties are payable, since this is one of the rights the copyright holder has. If one uses a work that belongs to someone else in this manner, he or she must pay for it.

In such cases, payment must be made to one of two "performing rights societies:" the Performing Rights Organization of Canada

(PROCAN), and the Composers, Authors and Publishers' Association of Canada Limited (CAPAC). Both have head offices in Toronto, Ontario.

Under the *Copyright Act*, a performing rights society is entitled to collect royalties or fees on behalf of its members for the public performance of their musical works. These fees are distributed to its members who are composers, authors and publishers.

For further information, write to: Copyright and Industrial Design Branch, 50 Victoria Street, Place du Portage, Tower 1, Hull, Quebec, K1A 0C9.

Muslims can be won for Christ

... continued from page 13.

beamed into North Africa and the Near East. That program, "Saatu's Islah," is sent out daily via stations in Monto Carlo, Cyprus, and Liberia, and reaches not only the Arab world but all of black Africa as well.

Responses from listeners were initially very slow in coming. Now they number up to 1,000 letters per month. According to Madany, "There is not a town or city on the National Geographic map of the Bible lands or North Africa that has not responded to the Arabic broadcasts of The Back To God Hour." Much pastoral attention goes into the correspondence Madany and his associate, Victor Atallah, carry on with listeners. Carefully-designed literature and study helps are mailed to thousands of inquirers, who testify to a deep spiritual hunger among Muslims.

More recently another important outreach among the millions of Muslims of Southeast Asia was begun with the appointment of Junus Atmarumeksa as radio pastor for that part of the globe. Atmarumeksa is a Calvin Seminary graduate and minister of the Reformed Church of Indonesia.

Classified advertisements in *Christianity Today* and *Eternity* magazines have announced a new worldwide ministry of supplying Christian literature in Arabic. There is a steady response from individuals, groups, and churches working with Arab Muslims in the USA and Canada, as well as from places like Indonesia, India, and



Missionaries Roger and Yvonne Kraker bring the Gospel to the 50,000 Koranko people in Sierra Leone who are Muslim. They are pictured here with their language helper.

Sweden. Madany's book in English entitled *The Bible and Islam* is frequently used as a study guide for Christians who work with Muslims.

8. The Chicago Muslim Community

This survey would not be complete without making mention of the work the CRC is doing in the Muslim community in Chicago, Illinois.

A cooperative effort of the Home Missions board is making possible a ministry to thousands of Muslims in the greater-Chicago area. Most of them are immigrants from Arab nations and many are college and university students. There are also some black Americans in the area affiliated with Islam.

This unique program is headed by Peter Ipema who from 1948 to 1980 worked as a missionary in Nigeria. He is assisted by Stephen Kelly, an Egyptian convert to

Christianity. Ipema is convinced that no one is better equipped to bring the Gospel to Muslim nations than their own sons who have met Christ.

Of the missionary efforts of evangelical churches only a small fraction is devoted to missions among Muslim people. There is a widespread belief that Muslims strongly resist the Gospel. Christian Reformed missionaries have shown that the Gospel can enter the hearts and lives of Muslims. Other mission agencies have turned to CRC missionaries for advice regarding missions to Muslims. Our missionaries emphasize that only the Spirit of Christ can break down resistance and bring people to the faith. And the Spirit will do that upon the concerted prayers of the church members at home. We thank Him for these promising beginnings.

Government usurps education powers, states CPJ Alberta

CALGARY, Alta. (CPJ) — "Alberta's school system is currently undergoing a major shift in power from parents to government," says John Hiemstra, Alberta Director of Citizens for Public Justice (CPJ). "Recent government reports on the School Act, Private Schools, Tolerance and Understanding, and Secondary Education convey an obvious consolidation of power in the hands of government."

CPJ has addressed this concern in its submission to the Minister of Education's Policy Advisory Committee on the Re-write of the School Act, in response to that Committee's principles paper, "Partners in Education."

"If the government is serious about the 'expression of' and 'contributions' of cultural groups, also for the 'future,' (as stated in its Cultural Heritage Act)," argues CPJ's brief, "then the structure of our school system must make provision for the various elements of distinctive cultures to be passed on from parents to children in an organized and comprehensive way."

Society is more than government

CPJ also argues against government tendency to

trivialize parental choice in education, and to make itself the ultimate authority. "Government must recognize that society is more than government. Government is not the ultimate or final authority within society," says the brief.

Because government is only "one among various distinct authorities," CPJ states that parents and family, "being closest to the cultural, lingual and religious concerns of the family, especially for those families in minority situations within society, should be free to choose the character and substance of the schooling for their children."

Hiemstra says that "the government's task is comprehensive only in relation to its justice task. It does have something to say about most areas of life, but only if there is injustice occurring in these relationships. The problem with government is that they have strayed from their justice task and virtually taken over control of education."

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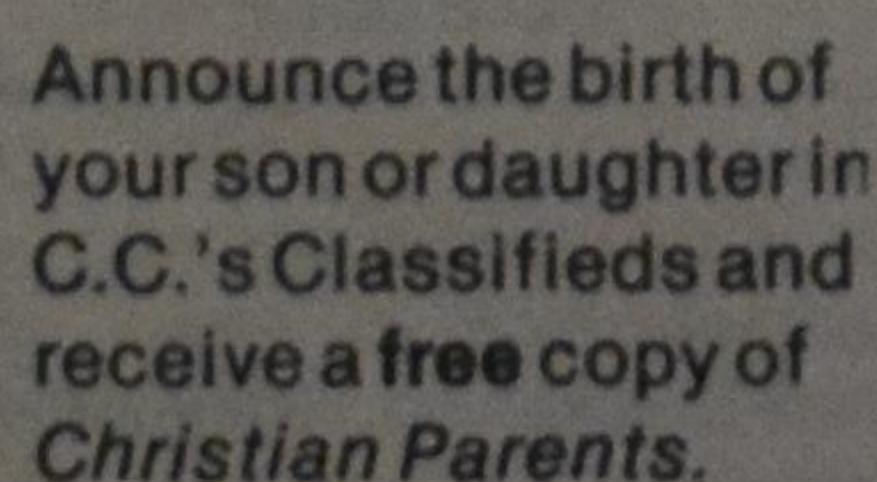
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Thanks YPMA: We would like to thank all our relatives and friends for all the flowers, cards, and best wishes. A special thanks to all the children and grandchildren, for all they did to make our 50th Wedding Anniversary a special unforgettable day. Above all, we thank God for His care and guidance through our life together. Mr. and Mrs. A.S. Ypma, Taber, Alta.	REITSEMA-VAN BOVEN: Mr. and Mrs. Ted Reitsema of Abbotsford and Mr. and Mrs. Henry Van Boven of Duncan are pleased to announce the forthcoming marriage of their children, TAMMY Reitsema and TONY Van Boven. The wedding will take place, D.V., on July 13, 1985 at 12:00 noon, in the Second Chr. Ref. Church of Abbotsford. Rev. A. Beukema will be officiating. We wish you God's richest blessing Tammy and Tony as you walk down life's path together. Future address: 855 Dumersq St., Victoria, BC	Hamilton Burlington 1960 June 18 1985 "Unless the Lord builds the house, those who build it labour in vain" (Psalm 127:1a). With much joy and thanksgiving to the Lord, we wish to announce the 25th Wedding Anniversary of our parents, WILLIAM and ALICE TEBRAKE (nee Visscher) It is our prayer that the Lord will continue to bless you with many more years of love and happiness together. Jane & Gerald Visser Gerald & Sonya Marlene & Jan Peter (boyfriend) Jim Open House will be held, D.V., on June 22, 1985, from 6:30 - 8:00 p.m. at Trinity Christian School, Burlington. Home address: 4473 Guelph Line, R.R.#2, Milton, ON L9T 2X6	Amsterdam Bowmanville 1960 June 25 1985 With joy and thanksgiving to the Lord, we hope to celebrate the 25th Wedding Anniversary of our parents, ANDY and TANNIE BATELAAN (neev.d. Maas) Congratulations Mom and Dad! With love, Rene Amy & Fred R.R.#6, Bowmanville, ON L1C 3K7 1960 Iroquois 1985 With joy and thanksgiving to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents, HAROLD and FRED TIBBEN (nee Zandbergen) We pray that the Lord may bless them and keep them in His care. Congratulations and best wishes from: Stan & Patty (fiancee) Jeff Dawn Brent — all at home. Open House will be held at the Iroquois United Church from 2:00 - 4:30 p.m. on June 15, 1985. Home address: Box 243, Iroquois, ON K0E 1K0	1935 June 27 1985 With thankful hearts we celebrate the 50th Wedding Anniversary of our parents, grandparents and great-grandparents, HENRY and GRACE DUIMERING (nee Wiebenga) May God continue to bless and keep them in His care. Congratulations and love from: Herman & Janet Stryker — Clinton John, Joanne & Keith; Lewis, Jason, Amy Richard, Roger, Nhan, Ingrid Simon & Rita Frankruiter; Richard, Robert, Carl, Colin — Aurora Wm. & Louis Duimering; Brenda, Paul, Sharon, David, Stephen, Melissa, Andrew, Marlene, Daniel, Nadine — Guelph Martin & Grace Duimering; Arlene, Christine, Douglas, Jeffrey, Nathan — Moorefield Harry Duimering — Kuala Lumpur, Malaysia Open House, D.V., at the Moorefield Community Centre on Saturday, June 29, 1985, from 2-4. Home address: P.O., Drayton, ON N0G 1P0
Births VANHARTINGSVELDT-LOCK: Pete and Karon give thanks to God for the safe arrival of KEVIN MICHAEL and KARA MICHELLE, born May 19, 1985; brother and sister for Daniel James. Proud grandparents: Mr. and Mrs. W.K. Van Hartingsveldt, Vineland Station; Ont., and Mr. and Mrs. G.J. Lock, Burlington, Ont. Great-grandparents: Mr. and Mrs. H. Arends, Red Deer, Alta. 4230 Long Moor Dr., Burlington, ON L7L 4Z9	VANDERPLOEG-SAAARLOOS: With joy and thanksgiving to the Lord Cor and Rinske Vanderploeg of Brampton, Ont. wish to announce the forthcoming marriage of their daughter, JOANNE CATHERINA to WILFRED Saarloos, son of Mr. and Mrs. Floor Saarloos of Aylmer, Ont. The wedding will take place, D.V., on June 29, 1985, at 3:00 p.m. in the Aylmer Chr. Ref. Church. Future address: 262 John St., S., Aylmer, ON N5H 2E2			
Marriages BATELAAN-VERWOERD: We, Andy and Tannie Batelaan, of Bowmanville, Ont., joyfully announce the joining in marriage of our daughter, AMY EVANGELINE to FREDERICK CORNELIUS, son of Jim and Grace Verwoerd, of Whitby, Ont. The Lord willing, the ceremony will take place in the Rehoboth CRC, Bowmanville, at 7:00 p.m., Friday, June 28, 1985. Rev. A. De Jager officiating. New address: 540 Dorchester Dr., Unit 18, Oshawa, ON L1J 6M5 LUYMES-HEERES: Mr. and Mrs. John Luymes Sr. of Moorefield are pleased to announce the forthcoming marriage of their daughter BRENDA to RAY, son of Mr. and Mrs. John Heeres of Kalamazoo, Mich. The ceremony will take place Saturday, June 22 in the Palmerston Chr. Ref. Church at 3 o'clock. Rev. A. Dreise officiating. Future address: R.R.#4, Listowel, Ont.	VANSCHOPEN-KONING: Mr. and Mrs. Peter Vanschopen of Dundas, Ont. and Mr. and Mrs. Dave Koning of Mt. Hope, Ont. are happy to announce the forthcoming marriage of their children, NANCY-ANN and ROBERT. The wedding ceremony will take place, the Lord willing, on Saturday, June 22, 1985, at 4:00 p.m., in the Calvin Chr. Ref. Church of Dundas, Ont. Rev. R. Stienstra officiating. Future address: 365 Wilson St., E., Apt. #3, Ancaster, ON L9C 2C1 VANWYNGAARDEN-VANGEYTENBEEK: Mr. and Mrs. Peter Vanwyngaarden and Mr. and Mrs. Jack Vangeytenbeek are happy to announce the marriage of their children, BONNIE and JOE. The wedding ceremony will take place, the Lord willing, at 3:00 p.m. on June 21, 1985 in the Riverside Chr. Ref. Church of Wellandport. Rev. S. Vandermeer of Welland officiating. Future address: Young Rd., R.R.#2, Pt. Colbourne, ON L3K 5V4	Wedding or Anniversary coming up? Order your invitations now from <i>Rainbow Marketing Co.</i> Choose in your own home from our fine selection. 5% discount. Peter & Evelyn Heida 22 Orlando Dr.; Tel. 935-1898 St. Catharines, ON L2N 6V7		Obituaries On May 28, 1985, it pleased the Lord to call home, MELISSA JOY BUISMAN at the tender age of four months. Beloved daughter of Jim and Joyce. Granddaughter of Harold and Tina Radersma, Albert and Florence Buisman. Also loved by great-grandparents, aunts, uncles and cousins. "Safe in the arms of Jesus, Safe on His gentle breast." 18 Corby Cres., Brampton, Ont. On May 29, 1985, the Lord suddenly took to Himself our much loved son and brother, DIRK WILLEM DEMOOR Grateful to the Lord for what He meant to us, we cling to His promise and seek His consolation.
	Congratulations!	More classifieds on page 16.		



Know someone else who would like a copy? Send **\$8.95** (plus 50¢ postage and handling) to **Calvinist Contact**, 99 Niagara St., St. Catharines, ON L2R 4L3 and we'll rush them a copy.

**50 years
is a long time**

Couples whose fiftieth, fifty-fifth, or sixtieth Wedding Anniversary announcement appears in *Calvinist Contact* now have the opportunity to place their picture in the family announcement section of the Classifieds free of charge. Pictures submitted may be in either black and white or colour but should be **very clear** to reproduce properly. Contact the advertising department for further information.

Personals

Sincere Chr. Ref. widow, living in Western Canada, in excellent health and financially secure; likes outdoors and travel but also a cozy home life, would like to correspond and meet with sincere gentleman, 59-65 years of age. Reply in Dutch or English to Box #4866, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

**The Lord is
my shepherd
I'll not want**
Psalm 23

Classifieds

Obituaries	Obituaries	Obituaries	Vacations	Cottages
<p>On May 18, 1985, the Lord took home to Himself after a lengthy illness,</p> <p>JAKE KRUK</p> <p>at the age of 52.</p> <p>Beloved husband of Lydia (nee Bandringa)</p> <p>Dear father of:</p> <p>Corwin, Calvin</p> <p>Gracia & Norman</p> <p>Dear son and brother of Cor & Marie Kruk; family — Abbotsford</p> <p>Dear son-in-law and brother-in-law of George & Grace Bandringa; family — Maple Ridge</p> <p>Funeral service was held on Friday, May 24, 1985. Rev. J. Boonstra leading the service in the Chr. Ref. Church of Maple Ridge, where Jake was one of the regular organists for many years. Rev. Boonstra preached on 2 Cor. 4:16-18.</p> <p>Home address: 12040 - 206 St., Maple Ridge, BC V2X 1T7</p> <p>Krommenie, Pickering, Holland Ontario 1914 1985</p> <p>Just a few weeks after celebrating their 40th Wedding Anniversary, God in His infinite wisdom called home to Him His child, our husband, father and grandfather,</p> <p>WILLEM POT</p> <p>in his 72nd year on Monday, May 20, 1985. It is our great comfort to know that he is now with his Lord and free from his suffering but as a family we will miss him greatly. We sang his favourite hymn "I will sing of my Redeemer" at his funeral service and at his request Rev. Fisher preached on Romans 8:18-39, his favourite piece of scripture. We as family knew that he was ready and longed for this future glory that Paul speaks of here. We can say to him "Till we meet again."</p> <p>Dearly loved husband of Baligje Helena Pot (nee Roorda).</p> <p>Dearly loved father and grandfather of:</p> <p>Helena & Richard Van der Wal; Richard Kevin, Karen, Marianne, Michelle, Ryan — Acton, Ont.</p> <p>Jake & Maryke Pot; Lisa, Darren — Oshawa, Ont.</p> <p>Neil & Ethel Pot; Michael, Christopher, Nichole — Hampton, Ont.</p> <p>Bill & Dorothy Pot; Amanda — Oshawa, Ont.</p> <p>Daphne Pot — at home</p> <p>Also survived by four sisters in Holland and predeceased by two brothers.</p> <p>The funeral service took place on Thursday, May 23, 1985, at 2:30 p.m. at Hebron Chr. Ref. Church, Whitby.</p> <p>Home address: 1974 Guild Rd., Pickering.</p> <p>Trenton May 29, 1985</p> <p>Onze Hemelse Vader, nam op vrijdag 24 mei 1985, tot Zich ons trouw medelid</p> <p>HERMAN WIERSMA</p> <p>in zijn 84 ste jaar.</p> <p>Geve God sterkte en troost aan Mrs. Wiersma en familie.</p> <p>De Jeugd van Vroeger</p> <p>Trenton, Ont.</p>	<p>"For I know that my Redeemer lives, and at last He will stand upon the earth; and after my skin has been thus destroyed, then from my flesh I shall see God" (Job 19:25-26).</p> <p>Due to a tragic accident, suddenly the Lord called home His quiet servant,</p> <p>ROMKE VANDER KLOET</p> <p>who had celebrated his 70th birthday on May 8, 1985.</p> <p>His presence will be missed by his wife Sadie Vander Kloet-Wybenga. His children and grandchildren:</p> <p>Andrew & Gerda Vander Kloet; Jana, Ingrid, Marie, Eric — St. Catharines</p> <p>Sam & Norma Vander Kloet — Wyoming</p> <p>Chris Vander Kloet & Joan Martin; Chad, Todd — Sarnia</p> <p>Mark & Irene Richards — Wyoming</p> <p>Rev. 21:1-4</p> <p>Funeral services were held on Thursday, May 30, 1985, at the Wyoming Chr. Ref. Church. Rev. Wm. Renkema officiated the memorial service.</p> <p>Home address: Box 326, Wyoming, ON N0N 1T0</p> <p>On Friday, May 31, 1985, the Lord took unto Himself our beloved husband, father and grandfather in His 59th year,</p> <p>HALBE VANDERWAL</p> <p>Husband of Aukje (Veenstra) VanderWal</p> <p>Father and grandfather of:</p> <p>Lloyd & Wilma Hughes; Michael, Jason, Crystal, Jonathan — Sarnia</p> <p>Fred & Grace VanReenen; Chad, Sid, Daniel, Fred Jr. — Sarnia</p> <p>Jim & Mary VanderWal; Jeremy, Bridget, Barbara, Brenda, Becky — Petrolia</p> <p>Floyd & Judy VanderWal; Jodi, Nicholas — Sarnia</p> <p>Flora & Dave Vriesinga; Kevin, Philip — Sarnia</p> <p>Stanleigh — at home</p> <p>"Precious in the sight of the Lord is the death of His saints."</p> <p>Home address: R.R.#1, Wyoming, ON N0N 1T0</p> <p>"I saw the Lord before me at all times; He is near me, and I will not be troubled. And so I am filled with gladness, and my words are full of joy. And I, mortal though I am, will rest assured in hope, because you will not abandon me in the world of the dead; you will not allow your faithful servant to rot in the grave. You have shown me the paths that lead to life, and your presence will fill me with joy" (Acts 2:25b-28).</p> <p>On May 24, 1985, God took unto Himself,</p> <p>HERMAN WIERSMA</p> <p>in his 84th year.</p> <p>Beloved husband of Tony Wiersma (nee Prins).</p> <p>Dear father and grandfather of:</p> <p>Jake & Ria Wiersma; Robert, Richard — Trenton, Ont.</p> <p>Ria & Hans Dorgelo — Vancouver, BC</p> <p>Margot & Ken — Sidney, BC</p> <p>Harold — Castlegar, BC</p> <p>Eric — Vancouver, BC</p> <p>Home address: "Parkside Village", 193 N. Park St., Unit 132, Belleville, ON K8P 4P1</p>	<p>Matthew 6:33</p> <p>June 29, 1917 June 1, 1985</p> <p>It pleased the Lord to take home our dear father, father-in-law and Opa,</p> <p>JACOB TENSEN</p> <p>Dearly loved husband of Tina (Trijntje Dekker).</p> <p>Predeceased by his father, seven brothers and sisters, and a daughter Thelma (Mrs. John Braaksma) in 1968.</p> <p>Dear father and Opa of:</p> <p>Marja; Rick, Mark, James — St. Thomas</p> <p>Peter & Linda; Tim, Ben, Jonathan — R.R.#2, Brantford</p> <p>Bill & Jenny Kapteyn; Sonya, Yolanda, William, Julianna — Sarnia</p> <p>Henry & Annette; Nico, Justin, Lucas — Bowmanville</p> <p>Wim & Carol — Los Angeles, Calif. USA</p> <p>Michael & Mary — Arlington, Virginia, USA</p> <p>Jacqui Rawlings (nee Braaksma) — R.R.#5, Forest, Ont.</p> <p>Heidi Braaksma — Camlachie</p> <p>Survived by his mother, brothers, Jo and Henk in Andijk, Holland and three sisters, Mrs. Wilma Dekker of Grimsby, Ont., Mrs. Nell Weverink of Rt. 3, St. Thomas, Ont., and Mrs. Margaret Groot of Aylmer, Ont.</p> <p>Mailing address: Mrs. Tina Tensen, R.R.#3, St. Thomas, ON N5P 3S7</p>	<p>* Airconditioning * Waterbeds * T.V. * 26 units</p> <p>Tudor Lodge Motel</p> <p>1665 London Rd., Sarnia, Ontario N7T 7H2</p> <p>"It's been our pleasure"</p> <p>Jerry and Frances Hettinga</p> <p>Phone 542-7716</p> <p>Little Europe Resort</p> <p>Bracebridge, Muskoka</p> <p>Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitzonderlijke kampeerswem- en vis gelegenheid, (ideaal voor groepskampen). "Little Europe" vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKughmet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport, Plm. 35 mijl van de Chr. Ref. Church in Orillia.</p> <p>* No pets please.</p> <p>R.S. BAKEMA</p> <p>Telephone: (705) 645-2738</p>	<p>Lang's Resort and Campgrounds</p> <p>Rice Lake</p> <p>Reasonable cottages and campgrounds, excellent fishing, boats, and motors, sandy beach, recreation hall. Seasonal campsites available for 1985.</p> <p>Write or phone for brochure:</p> <p>Lang's Resort and Campgrounds, R.R.#3, Roseneath, ON K0K 2X0</p> <p>Phone: (416) 352-2308</p>
Teachers				
<p>DUNCAN, BC: Duncan Chr. School invites applications for a grade 1/2 or 4/5 teaching position for the 1985/86 school year. Send resume and letter of application to: Mr. W. vanDeventer, principal, DCS, P.O. Box 549, Duncan, BC V9L 3X9; tel: (604) 746-5341.</p> <p>KINGSTON: Kingston Christian School will have a definite opening for a full-time classroom teacher, combined grade 7 and 8. Ability to teach Math and Science is essential. Some experience in Physical Education would be helpful. Applications and resumes to be sent to Dr. A.J. Looy, principal, Kingston Christian School, 130 Wright Cres., Kingston, ON K7L 4T9. Telephone: (613) 546-4872.</p> <p>LUCKNOW: The Lucknow and District Christian School invites applications for a part-time Special Education teacher. It would involve two days per week and would include students from K-8. Please send all applications to: Mr. Wm. Kamphuis, Principal, Box 550, Lucknow, ON N0G 2S0</p> <p>SMITHERS: Smithers Christian School is in need of an English and Science teacher for upper elementary for September, 1985. Please apply to Glen Ewald, Box 2117, Smithers, BC V0J 2N0; phone: (604) 847-9833.</p> <p>TORONTO: Toronto Central Christian School is seeking an extended supply teacher to fill a four-month maternity leave vacancy period. The position is available from September through December and is in a primary class, Kindergarten through Grade 2. The classroom is organized around thematic units and activity centres. Please call J. Roxburgh, principal: 968-2036 (school) or 759-4352 (home).</p> <p>WASAGA BEACH: Private, inter-denominational Christian school requires 1 full-time and 1 part-time teacher for fall of 1985. French would be an asset. Apply immediately to: Silvercrest Christian School, Zoo Park Rd., R.R.#2, Wasaga Beach, ON L0L 2P0, att: Miss Val Morrison, principal.</p>				
Help Wanted				
<p>Looking for a full-time licenced mechanic with knowledge of diesel (preferably) in South Western Ontario. Please call (519) 352-6000.</p> <p>Professional couple in Hamilton area desires mature homemaker, Monday-Friday, 11:00 - 6:00 p.m., starting August 26, 1985. Duties include: housekeeping and looking after two school age children. Must have automobile; references required. Salary negotiable. Call (416) 648-2723, after 6:00 p.m.</p> <p>Wanted: Experienced single man for large dairy operation. Must be good with cattle and machinery. Needed immediately. Reply to Rolling Acre Farms, phone: (416) 342-2082 or 342-3131.</p> <p>Dordt College: invites applications for a teaching position in the area of Business Administration. Qualified individuals who are committed to a Reformed Biblical Theology and educational philosophy are invited to send a personal resume, academic credentials, and personal references to: Dr. Douglas Ribbens, Vice-President for Academic Affairs, Dordt College, Sioux Center, Iowa 51250. Phone: (712) 722-6030.</p>				
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Classifieds/Events

Personals

Het Consulaat-generaal zou gaarne in contact willen komen met de navolgende personen:

v.d. BAUMEN, de heer en mevrouw T. Rudolf, laatstbekende correspondentie adres: c/o James M. Reid, 230 Berry Rd., Toronto.

DIRKS, Anna Elisabeth, en Lucy, dochters van Adrianus Dirks en Willie van Steenberghe.

VAN DIJK-HAYUNGA, Catharina Anna, geboren 22 januari 1919 gehuwd met Jan Willem van Dijk, geboren 2 februari 1916, naar Canada vertrokken op 1 juni 1956 met bestemming Hamilton.

GEERS, A.C., geboren 25 februari 1920, naar Canada vertrokken op 16 april 1952.

VAN DE MEY-VAN DELFT, Johanna Wijntje, geboren op 1 maart 1917, laatstbekende adres in Nederland: Sionshof 14, Leiden, naar Canada vertrokken in 1954.

MOEHRING, Siemen Rielief, geboren op 7 oktober 1921 te Amsterdam, naar Canada vertrokken in december 1956, laatstbekende adres: 159 Overture Rd., West Hill, Ont.

PORTER, K.J., laatstbekende adres: R.R.#2, Windsor Dr., Souffville, Ont.

VEENENDAAL, Egbert Jan, geboren op 30 oktober 1927 te Utrecht, laatstbekende woonplaats in Canada Montreal.

VAN DER WERF, Mevrouw Afina Maria Anna Harmine, mogelijk in Engeland in het huwelijk getreden en naar Canada (Toronto) vertrokken. Geboren op 27 juli 1906 te Rotterdam.

VAN ZADELHOFF-WIJTS, M., geboren op 22 juni 1944, laatstbekende woonplaats Kanata, Ont.

ZIMMERMAN, Margaret Elizabeth gehuwd met W.F. Boerlijst, mogelijk ook bekend als Mevr. Skinner, in Amsterdam woonachtig geweest in 1972 en 1973, laatstbekende woonplaats in Canada: Avenue Rd., Toronto, 's winters verblijfhoudende in Mexico.


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Canadian Home Bible League
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Tel: (416) 741-2140

CALENDAR
of events

- June 22 13th Annual Grunniger Picnic, at 10 a.m. at the Grand River Conservation Area, **Rockwood, Ont.**
- July 1-19 Summer Courses at Redeemer College, 467 Beach Blvd., **Hamilton, Ont.** Sponsored in cooperation with OACS and Calvin College. For info. phone (416) 549-8024.
- July 1 Fryske Dei; starts at 11 a.m. in the Pinehurst Conservation Park (Highway 24a), **Paris, Ont.**
- July 6 Annual Barbeque of the London Chr. Secondary School; from 5-8 p.m.; at Springwater Park, just west of **Aylmer, Ont.** Come join us for fun and fellowship.
- July 6-13 Summerfest at Calvin College, **Grand Rapids, MI.** A learning vacation for singles, couples, families, young and old. For info. contact the Alumni Office at Calvin College (616) 957-6000.
- July 15-19 All Ontario Cadet Camporee; Awenda Provincial Park near **Midland, Ont.** Registration forms are available from your local club's head counsellor. The fee for the week is \$60.00 per cadet or counsellor. The only restriction is that all attending must have earned their certified camping badge.
- July 14 Gerald Vandezande of Citizens for Public Justice will be interviewed by Doug Hall on "Weekend" on CHEX-TV, Channel 12, Peterborough, 11:30 a.m. in connection with his opposition to abortion-on-demand and his assessment of Ontario politics.
- July 20 "Hollandse Dag" in the Westmount CRC, **Strathroy, Ont.** Have your first coffee at 9:30 a.m. Speaker: The Rev. Jan Van Dyk from Barrie. An attractive program includes music, choirs and fun activities. Don't miss it!
- Aug. 4 Gerald Vandezande of CPJ will be interviewed by Doug Hall on "Weekend" on CHEX-TV, Channel 12, Peterborough, 11:30 a.m. in connection with his book *Christians in the Crisis — Toward Responsible Citizenship* and related socio-economic and political issues.
- Aug. 4-6 Neerlandia Historical Society invites all former residents to a community reunion, celebrating the book launch of "A Furrow Laid Bare," the Neerlandia history book; in **Neerlandia, Alta.** Reply by June 1 to Neerlandia Reunion Committee, Neerlandia, AB T0G 1R0.
- Aug. 5-24 Summer Session "Build Your Faith" at Ontario Theological Seminary, 25 Ballyconnor Crt., **Willowdale, Ont.** Sponsored with IVCF. For info. phone (416) 226-6380.
- Aug. 10 Reunion of the students, teachers and friends of the Springdale Chr. School, **Bradford, Ont.**; 2 p.m. at the old school grounds. For info. contact Marianne Markus (416) 775-2805.
- Aug. 10-20 Third Annual Mexico Summer Training Session Tour Group. Tour leader: Dr. Dick L. Van Halsema, RBC President. For info. contact Reformed Bible College, **Grand Rapids, MI** (phone 616-458-0404, Ext. 13).
- Sept. 7 28th annual Ontario Chr. Ref. Church School convention at 1st CRC, **Guelph**; 9 a.m. registration. Main speaker: Dr. Henry Wildeboer. Afternoon workshops. Reg. deadline Aug. 2. For info call Wendy Pauw at (519) 836-5049.
- Sept. 17-24 Red Mesa Tour '85. Tenth annual bus tour to Navajo and Zuni Christians. For info. contact the Burlington CRC Home Missions office at (416) 637-3434.
- Oct. 12-14 25th Anniversary of Athens Chr. School; contact Mr. Henry Smid at Box 365, Athens, ON K0E 1B0. More details to follow.
- Oct. 14-20 Christian Heritage Tour (Lancaster, PA and Washington, DC). Tour originates from **Toronto and Hamilton, Ont.** For info. contact (416) 529-7163.
- Nov. 22 & 23 Conference '85, Convention of Calvinette and Cadet Counsellors. Theme: Enthusiasm: Faith in Action. Keynote speaker: Rev. J. VanTil. Contact your head counsellor for more information.

Next Issue

Dated	Mailed	Classified Deadline	Display Advertising Deadline
Fri. June 14	Tues. June 11	Thurs. June 6-8:30a.m.	Wed. June 5-8:30a.m.
Fri. June 21	Tues. June 18	Thurs. June 13-8:30a.m.	Wed. June 12-8:30a.m.
Fri. June 28	Tues. June 25	Thurs. June 20-8:30a.m.	Wed. June 19-8:30a.m.

Fryske Dei
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Pinehurst Conservation Park
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REUNION

of all former students, teachers, and friends of the
Springdale Christian School, Bradford, Ont.
to be held
Saturday, August 10, 1985
at the old school grounds starting at 2 p.m.
Come on out and reminisce with old friends and make some new ones.

For more information please contact
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R.R.#4, Bradford, ON L3Z 2A6
(416) 775-2805

13th Annual Grunniger Picnic
Grandriver Conservation Area, Rockwood, Ont.
Saturday, June 22, 1985
from 10 a.m.

Rockwood is on Hwy. 7, between Guelph and Acton. Pavillion is rented in case of rain.

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September 17-24

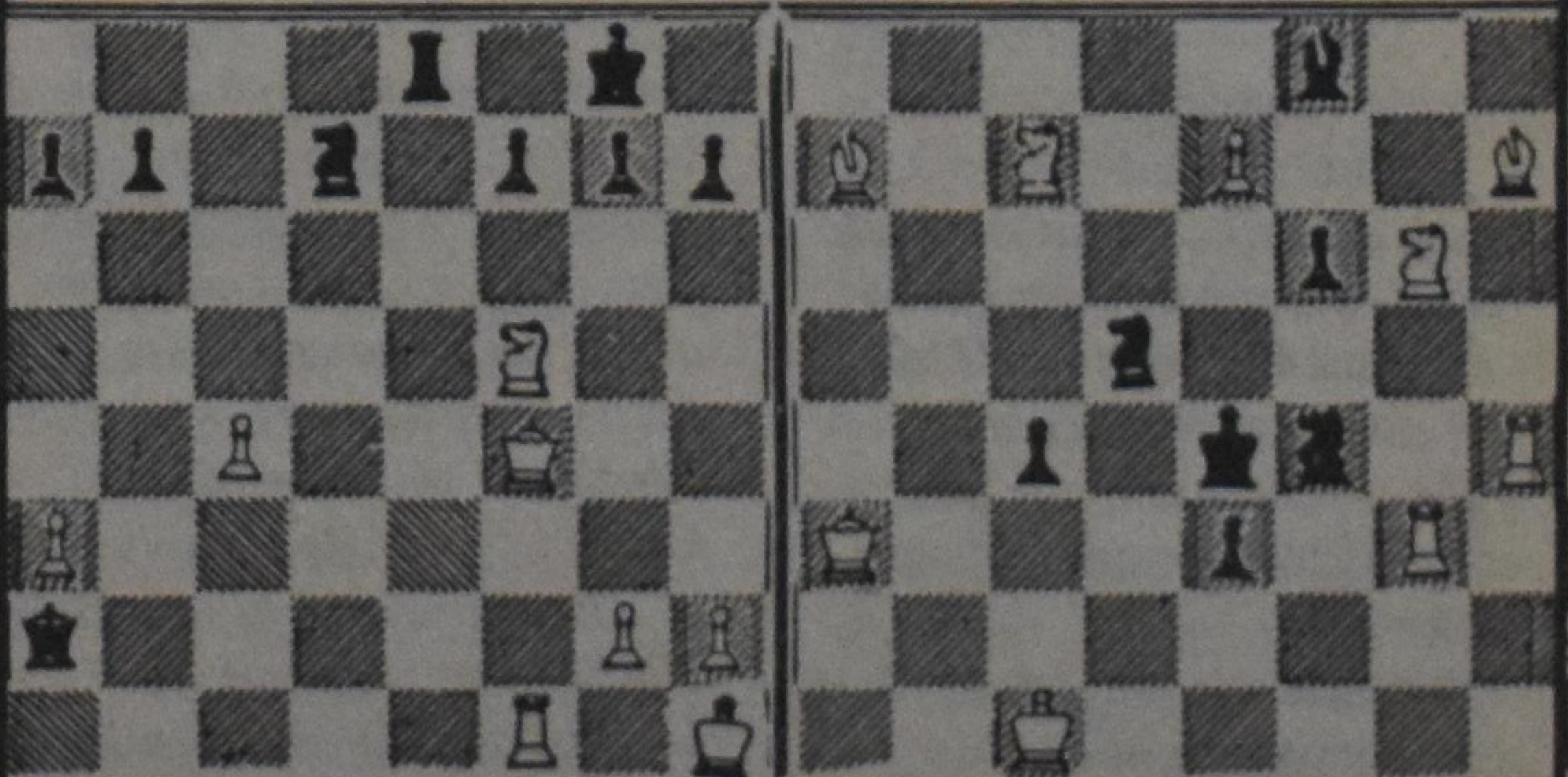
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Let's Play Chess by Pete Layer

FIRST SERIES OF PROBLEMS IN JUNE

#1052 Game Position	#1053 V.F. Rudenko Russia, 1958
9	7



8	9
White wins 3 pts.	2-mover 2 points

Notes

1. Our Game Position shows Black on an apparent pawn hunt, with disastrous results. If you can show how White can checkmate Black in *all* variations, you can gain 3 points. If you show mere piece grabbing you will earn 2 points.
2. The two-mover, #1053 has quite a few tough "tries" even though the King has a flight square (B4).
3. The deadline is Aug. 20 for all solvers. Don't forget to take *Calvinist Contact* along on your vacation.

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Dutch

Persoverzicht

Carl D. Tuyl



Er wordt nog flink nagekauwd over de begroting. Vooral het feit dat de pensioenen niet langer helemaal waardevast zijn trekt kritiese aandacht. Alhoewel de regering het ontkent, blijkt deze maatregel zo onpopulair te zijn, dat het niet onmogelijk is dat de waardevastheid van de pensioenen hersteld zal worden.

Er was onweer in de Kamer! De oppositie had het gewaagd de Minister van Justitie te beschuldigen van vriendjespolitiek, omdat de firmas waar zijn zoons voor werkten aangewezen werden voor eventueel regeringswerk. De Minister rees op in heilige verontwaardiging en met een neus zo rood als Rudolph the reindeer, gaf hij een demonstratie van rechtvaardige toorn. Helaas was zijn woordkeus niet helemaal zo als het hoorde en de president moest hem verschillende malen tot de orde roepen. Het herinnerde mij aan een bekend Frans spreekwoord: "qui s'excuse, s'accuse." Die zich

verontschuldigt, beschuldigt zichzelf. Het was overigens in mijn opinie een storm in een theepot, die alleen maar zoveel aandacht trok omdat Crosbie er zo sterk op reageerde.

Anders is het gesteld met onze geliefde Renee Levesque. Door de afgelopen distriktverkiezingen is zijn meerderheid in Quebec's Kamer gereduceerd tot de laagste mogelijkheid, namelijk één. Er zijn natuurlijk een stuk of zeven onafhankelijke zetels, maar het blijkt toch wel dat het hoog tijd is voor de P.Q. om in te pakken en naar huis te gaan.

MacKay, de solicitor-general, die al twee keer zijn neus in aanhangige zaken heeft gestoken, heeft klaarblijkelijk weer een kans gekregen, maar U kunt er wel van overtuigd zijn: nog één keer en hij gaat de laan uit. In het democratische stelsel kunnen we geen regeringsinmenging in rechtsprocessen dulden.

Hier in Ontario heeft de Tory regering de Troonrede ingediend. De N.D.P. heeft een akkoord

gesloten met de Liberalen om de regering te doen vallen. Het is dus allemaal poppekast. De troonrede bevatte zoveel beloftes dat een mens er verlegen van zou worden.

In Geneva begon de tweede serie van bewapenings-kontrolle besprekingen. Alles ging er nogal plechtig aan toe, maar iedereen weet dat er grote spanning bestaat tussen de twee onderhandelende partijen. Vanuit Washington en Moskou klinken militante en vijandige klanken. Hoe kunnen dan ook de onderhandelaars kalm hun gang gaan.

Er is in Amerika een schandaal onthuld in verband met militaire aankopen. Zo kocht de marine daar asbakjes voor een goeie zes honderd dollar per stuk, en de luchtmacht betaalde \$7600, voor koffiepoten. Er was ook een drukke handel in eenvoudige tangetjes voor \$748, en het koddelijkst was wel de marine's aankoop van W.C.-zetels voor \$640, per stuk.

De strijdkrachten zijn goeie

klanten voor de Amerikaanse industrie. Wist U wel dat hun aankopen acht-en-twintig miljoen dollar bedragen, nee niet per maand, ook niet per week, maar per uur, dag en nacht zeven dagen per week. Dat is nog 's wat anders dan uw vroegere kruideniersbestelling hè?

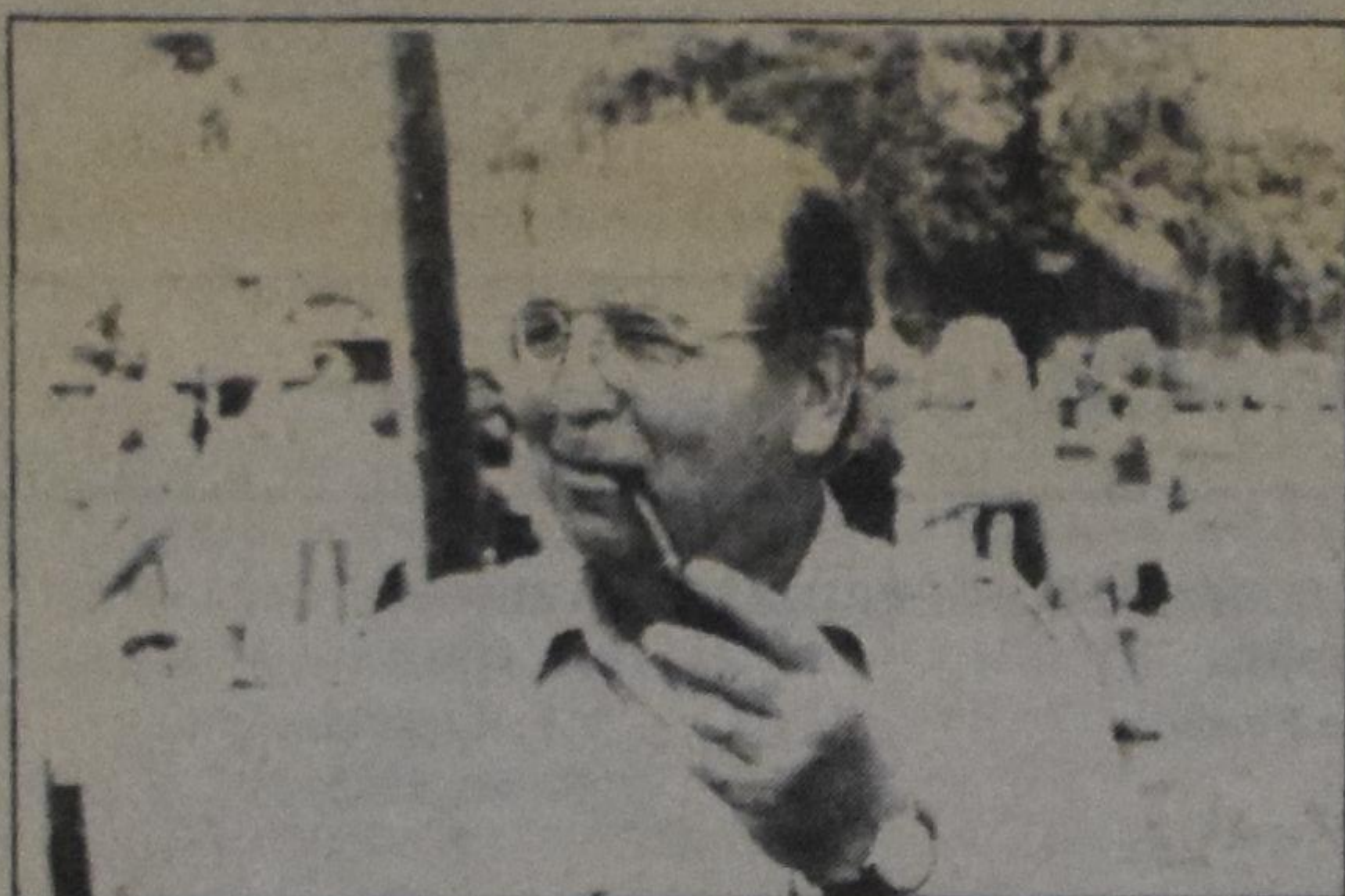
En nu we toch aan minder bekende feiten toe zijn, mogen we wel weer eens een blik richten op Oeganda waar vroeger Amin het landschap terroriseerde. De terreur onder de nieuwe regering is niet minder in omvang of hevigheid en wordt mogelijk gemaakt door de steun van Noord Koreaanse troepen in dat land.

De premier van Griekenland, Andreas Papandreou, won, tegen de verwachting in, een flinke meerderheid in de verkiezingen. Griekenland wordt nu de zwakke schakel in NAVO want onttrekking aan de Westerse invloedssfeer was één van Papandreou's verkiezingsleuzen. Hij beloofde natuurlijk ook een microwave

oven in iedere keuken.

In Beiroet schiet iedereen nog op iedereen. Er zijn zestien verschillende politieke fracties die elkaar bloedig bevechten. Israël is niet alleen de enige stabiele democratie in het Midden Oosten, het is ook het enige land met Westerse oriëntatie. Om die reden wordt Israël ondersteund door Amerika, en niet zo zuinig ook. Het totale ondersteuningsbedrag bedraagt meer dan \$1500, per jaar voor iedere man, vrouw en ieder kind in de staat Israël.

Acht-en-twintig Juni gaan de Kamerleden op zomervakantie. We zullen hen missen natuurlijk. Misschien kunnen de dames en heren een beetje tijd besteden aan de studie van meer parlementaire uitdrukkingen. Het niveau van de uitwisselingen is de laatste tijd sterk gedaald. Ik beveel de boeken van Winston Churchill van harte aan in hun attentie, en als er nog wat tijd over zou zijn, moesten ze nog maar eens over de waardevastheid van pensioenen mediteren.



Van Halsema's Onthullingen (2)

Sloop de kerkbanken ... Ruggen praten niet!

Herman de Jong

Ik vond zelf dat Bill's beschouwing over die slapende reus nogal aan de filosofiese kant was. Bill gaf dat zelf toe. Hij zat nogal eens populair-filosofiese boekjes te lezen als er geen klanten naar spijkers vroegen.

Om drie uur 's middags zat ik nog ingespannen naar zijn betoog te luisteren, maar toen begon ik toch wel af en toe op mijn klokje te kijken. Al die tijd had ik gerekend dat Margriet tóch haar middagslaapje deed en mij niet zou missen. Maar nu liep ze zeker zenuwachtig door het huis, denkende: waar blijft die "lieverd" toch.

Bill merkt dat ik aan het eind van mijn concentratie ben. We spreken af elkaar morgen weer te ontmoeten. Dan zullen we de slapende reus eens lekker wakker schudden. Men kan nooit weten wat twee oude mannetjes te weeg kunnen brengen. De heren theologen mogen dan denken dat ze zelf het zaakje wel aan kunnen, maar wij weten wel beter ...

Als ik thuis kom, haal ik de paraplu uit de klerenkast bij de

voordeur. Margriet loopt in de tuin. Vandaar ziet ze het kruispunt waar ik langs moet komen, maar ik snij een straat af door een binnenpaadje tussen twee huizen te nemen. Vlugs zet ik mij neer op een keukenstoel en de paraplu op.

"Wat is dat nu voor onzin, Jan?" Margriet staat verbijsterd bij de keukendeur. Aan haar gezicht zie ik wel dat ze inwendig zeer blij is dat oude varken weer te zien. "Ik wacht de bui af," zeg ik verlegen. Ik verkrijg de reactie die ik verwachtte; Moeke lacht.

Toch krijg ik later nog de wind van voren. Ik beloof morgen vroeger thuis te komen, zodat we samen ons middagdutje kunnen doen. Dat zijn we zo gewend, en men moet goede gewoontes niet plotsklaps verbreken; daar zijn we te oud voor.

Bill is een echte Canadees. Practies en pragmaties (misschien zou ik moeten zeggen orthopracties en orthopragmaties). Hebt U moeite met het woord pragmaties? Wel, het betekend: vlug iets versieren, zonder je te veel om beginselen

of precedenten te bekommeren. Wist ik ook niet hoor, maar je kunt tegenwoordig alles in een woordenboek vinden.

Als we weer in het restaurant zitten, merk ik wel dat Bill de Gereformeerde belijdenis (met zijn hoogtes, breedten en dieptes) nog niet helemaal door heeft. Nu is dat tegenwoordig voor menig Gereformeerde geen gemakkelijke zaak, laat staan voor iemand die pas twee jaar geleden met een C.R.C. in aanraking kwam.

Maar deze mijn vriend Bill heeft wel zeer practiese ideeën ... om de slapende reus een schop onder zijn manchester broek te geven. Als ik er aan denk dat ik dit aan jullie door moet geven, zit ik al op mijn stoel te beven, want Bill heeft wel een erg ver vooruitziende blik. Zo ver had ik nog nooit gekeken en ik mag U wel vertellen dat mijn traditionele aard zich soms heftig tegen zijn zienswijze verzet.

En nu ben ik nog een Hollandse nieuwlichter, beïnvloed door de neo-orthodoxy der lage landen! Schrijft U maar geen boze

brieven. Per slot van rekening kan ik het ook niet helpen dat ik Bill tegen kwam. Maar ik verbloem zijn mening niet. Dat zou journalisties gezien niet eerlijk zijn.

"Kijk, John," zegt Bill, en daar gaat hij weer

"De kerk zou tijdens de erediensten maar een stilzwijgend graf zijn als de dominee zijn mond hield en het orgel vergat zijn wonderschone klanken door het kerkgebouw te strooien. Tussen de kop en de staart van het kerkgebouw zit een stilzwijgende gemeente.

"Nu weet ik heel goed dat God zijn kinderen rond zich schaart, opdat zij gevoed zouden worden met zijn heerlijke boodschap. Ook weet ik dat Hij geprezen wil worden door onze lofzangen. God staat gedurende een kerkdienst in het middelpunt. Hem is alle eer waardig. Daarom moet een organist nou eens extra zijn best doen om zo goed mogelijk te spelen. En de dominee moet de zinnen waaruit zijn preek bestaat nog maar weer eens onder de loupe nemen, in de studeerkamer zodat zij 'als een schoon gedicht op de gemeente

neerdalen.' We geven ~~we~~ Heer het beste binnen grenzen van de talenten die hij ons gaf.

"Wanneer we als gemeente zingen tot zijn lof, doen we dat op gevoelige wijze. Daaraan mankeert het nog wel eens bij jullie, John. Ik ben jarenlang lid geweest van het kerkkoor en met mijn enorme basstem zou ik de hoeden van de aanwezige dames door de kerk kunnen doen zeilen. Keer op keer werd ik door onze cantor-organist vermaand niet luider te zingen dan de rest van het koor. Deze regel is ook van toepassing op kerkzang der gemeente.

"Weet je, achter me zit meneer Buitenhuis (zeg ik dat goed?) Die meneer schreeuwt als een varken dat door de slager aan zijn staart getrokken wordt. Van de weersomstuit zing ik en allen die rondom deze meneer zitten uit nog vollere borst. Vorige Zondag proppte een meisje dat voor me zat haar vingertjes in de oren. Ik ben bang dat de engelen hetzelfde doen.

"Wees niet al te trots op Uw knoerharde zingen, omdat sommige Canadese Christenen Vervolg op pagina 19.

Vurig verlangen

Hermann Hartfeld

Een oude dienaar van de Kerk zat samen met me in de gevangenis. Op een keer vroeg ik hem: "Wat is bidden volgens u?" Verbaasd, dat ik met zo'n vraag kwam, zei hij: "Bidden betekent dat je je met je hele wezen in Gods handen laat vallen en niets anders meer wenst dan dat Zijn wil geschiede."

Toen deze man na twintig jaar dwangarbeid op sterven lag, werd hij omringd door treurende misdadigers. Zo bad hij zijn laatste gebed: "Ik beveel deze mensen bij U aan, want U wilt ook hen verlossen. Hemelse Vader, ontvang mijn geest in het Rijk van Uw Zoon."

Toen hij stierf, liet hij mij met een heleboel onbeantwoorde vragen achter. Vragen waar ik pas na twintig jaar op een theologische hogeschool antwoord op kreeg. Maar zijn definitie van het gebed was werkelijk een grote hulp. Ik had daardoor een sterker verlangen gekregen naar het kennen en doen van Gods wil. Niet zelden werd dit vurige verlangen een ondraaglijke last op mijn schouders.

Oorlogsveteraan

De hoofdbewaker van onze afdeling in het werkkamp was een oorlogsveteraan. Hij haatte Duitsers als de pest. Hij was ongeschoold, grof, maar uiterst slim. Hij had snel in de gaten dat ik een aangeboren afschuw van onrecht had en dat

ik mijer tot het uiterste tegen zou verzetten. Daarom sloeg hij telkens mijn vrienden zonder enige reden in elkaar en lette dan op mijn reactie. Menig keer sprong ik tussenbeide. Dan smet hij mij op de grond en gaf mijn vrienden er nog meer van langs.

Ik schreef ontelbare verzoekschriften aan allerlei regeringsinstellingen. Het antwoord was steeds hetzelfde: "Als gevangene heeft u geen recht om op te komen voor medegevangenen." De majoor wist dat de mishandeling van deze mensen voor mij een grotere kwelling was dan dat ik zelf zou worden mishandeld. Ik kon het niet helpen dat de situatie mij steeds meer de keel uit ging hangen. Het liefst had ik, net als Petrus, met een zwaard erop ingeslagen. Dat wist de officier ook wel en juist daarom dwong hij mij om een machteloze toeschouwer te zijn. Hij kende ook mijn andere zwakke eigenschap: "Ik werd altijd erg onzeker als men mij beschuldigde van onbijbels gedrag. De hoofdbewaker kende de Bijbel vrij goed. Hij zei vaak: "In de Bijbel staat: Heb je vijanden lief, maar jij haat mij." Haaatte ik hem echt? Om dat toe te geven was niet eenvoudig. Maar zijn woorden hadden het bedoelde effect: ze maakten me onzeker.

Gesprek

Op een dag ging ik naar zijn kantoor en verzocht hem om een gesprek. Met een norske knik stemde hij toe. Ik begon:



"U hebt gelijk, ik haatte u. Ik had u het liefst met een zwaard omgebracht, toen u mijn vrienden zo mishandelde. Ik vraag u om vergeving voor mijn haat." "Aha," lachte hij, "nu heb je geen haat meer. Nu zul je je verblijden als ik je vrienden mishandel," zei hij sarcastisch. Zijn gelach klonk duivels. Ik vroeg of ik kon gaan, maar dat mocht ik niet. "We zullen je beschuldigen van poging tot moord en opnieuw veroordelen." Hij riep een bewaker en liet mij naar de isoleercel afvoeren.

Verslagenheid, paniek en vooral onzekerheid maakten zich van mij meester. Maar 's nachts herinnerde ik mij de woorden van de overleden christen. Ik moest leren om me geheel en al in Gods handen over te geven en om te verlangen naar de vervulling van Gods wil. Paniek en angst maakten plaats voor rust en zekerheid. Ik ging God prijzen en danken. Vreugde en blijdschap vervulden mijn hart. Plotseling wist ik zeker dat Jezus zou overwinnen. De gebruikelijke verhoren bleven

uit.

Ziekenbarak

In plaats daarvan werd ik de volgende dag in de ziekenbarak gebracht. Op een bed lag daar mijn afdelingshoofd, de majoor ... Mij werd verteld dat hij langs een bouwstelling was gelopen toen een zware balk van het dak naar beneden viel. Hij was dodelijk gewond.

Hij fluisterde: "Ik wil u zeggen dat het mij spijt ... Wilt u mij vergeven?" Toen bad hij:

"Heer, wees mij zondaar genadig ..." Meer kon hij niet zeggen. Ik mocht terug naar het werk. Drie dagen later werd hij begraven. Ik was diep beschaamd dat ik God zo weinig had vertrouwd. Maar sinds die tijd kom ik niet meer los van dat verlangen, dat vurige verlangen naar de wil van God.

Overgenomen uit 30-jaar Kruistochten.

Sloop de kerkbanken ... Ruggen praten niet

... vervolg van pagina 18.

die op de één of andere manier in jullie kerk verzeild raakten U een complimentje daarover maakten. Denk veeleer aan de woorden van wijlen Dr. Healy Willan, een zeer bekende Canadese organist. Deze meneer zei eens: Hollanders zingen luid, maar niet mooi. Daarom, mijne beste vrienden, maak Uw zingen iets liefelijker.

"Ook mag ik organisten die een echt orgel bespelen (inplaats van die elektronische surrogaat piepdingen) aanbevelen zich te matigen bij het begeleiden van de gemeentezang. Echt, wat het zingen en spelen betreft zijn jullie niet bepaald lid van een slapende reus. Sorry, ik dwaalde af ...

"U zit (meestal) anderhalf uur in de kerk? Gedurende dat tijdperk komt de gemeente tien minuten aan bod! Een heel moderne gemeente, 12 minuten als U ook nog gezamenlijk het Onze Vader bidt of de geloofsbelijdenis opzegt. Eén van mijn gezellige Zondagse gastheren was daar fel op tegen. Ik zeg: 'man, dat heeft de kerk door de eeuwen heen gedaan!' Zijn antwoord was frappant: 'Uncle Bill, als de kerk zo eeuwenlang gezondigd heeft, daarom hoef ik het nog niet te doen.'

"U zit in de kerk als in een concertzaal. Doodstil wacht U tot iemand de stilte verbreekt. Komt daarin de gemeenschap der heiligen tot uiting? Waar toch een gemeenschap is, daar is 'uberhaupt' ook communicatie. Verwacht nu de Heer van ons dat deze communicatie alleen maar verticaal of ook horizontaal zal zijn? Ik dacht van beide. Een gemeenschap der heiligen wordt niet enkel versterkt door het 'Wij komen tot God' en 'God komt tot ons' gedurende de kerkdienst, maar ook door het 'wij komen tot elkaar'!

"Wij komen tot elkaar met onze noden en onze vreugden. Met onze drang om van de liefde God's te spreken en met onze twijfel. Met onze alledaagse dingen en onze diepste gevoelens. Is er een betere plaats en tijd dan dit

vóór, gedurende, of na de kerkdienst te doen? Zelfs de meeste leden van een C.R.C. hebben immers door de week geen contact met elkaar in deze drukke jachtige wereld?

"Daarom, mijn beste vriend sloop de kerkbanken die zo zeer de horizontale gemeenschap der heiligen beperken. Ruggen antwoorden immers niet! In plaats van kerkbanken zou ik kleine ronde tafels in een kerkrimte willen zien. Om elke tafel acht stoelen. Als men de kerk binnen komt niet naar je eigen tafeltje stuiven, maar van voren opvullen zodat je elke Zondag andere mensen ziet. Mensen die je nauwelijks kende omdat jij vóór en zij achter in de kerk zaten.

"Voor de dienst geen langdurig orgelspel, maar zacht heen en weer gepraat, en ... laat de lach niet ontbreken! Tijdens de dienst worden de stoelen zo verschoven dat de horizontale gemeenschap verandert in een verticale gemeenschap. Nu spreken we niet meer tot elkaar, maar richten al onze aandacht op de Heer. Laten we de volgende keer nu eens zo'n kerk dienst nader beschouwen."

Wieden is nodig in hof en hart en 't gaat het beste wanneer men knielt.
onbekende auteur



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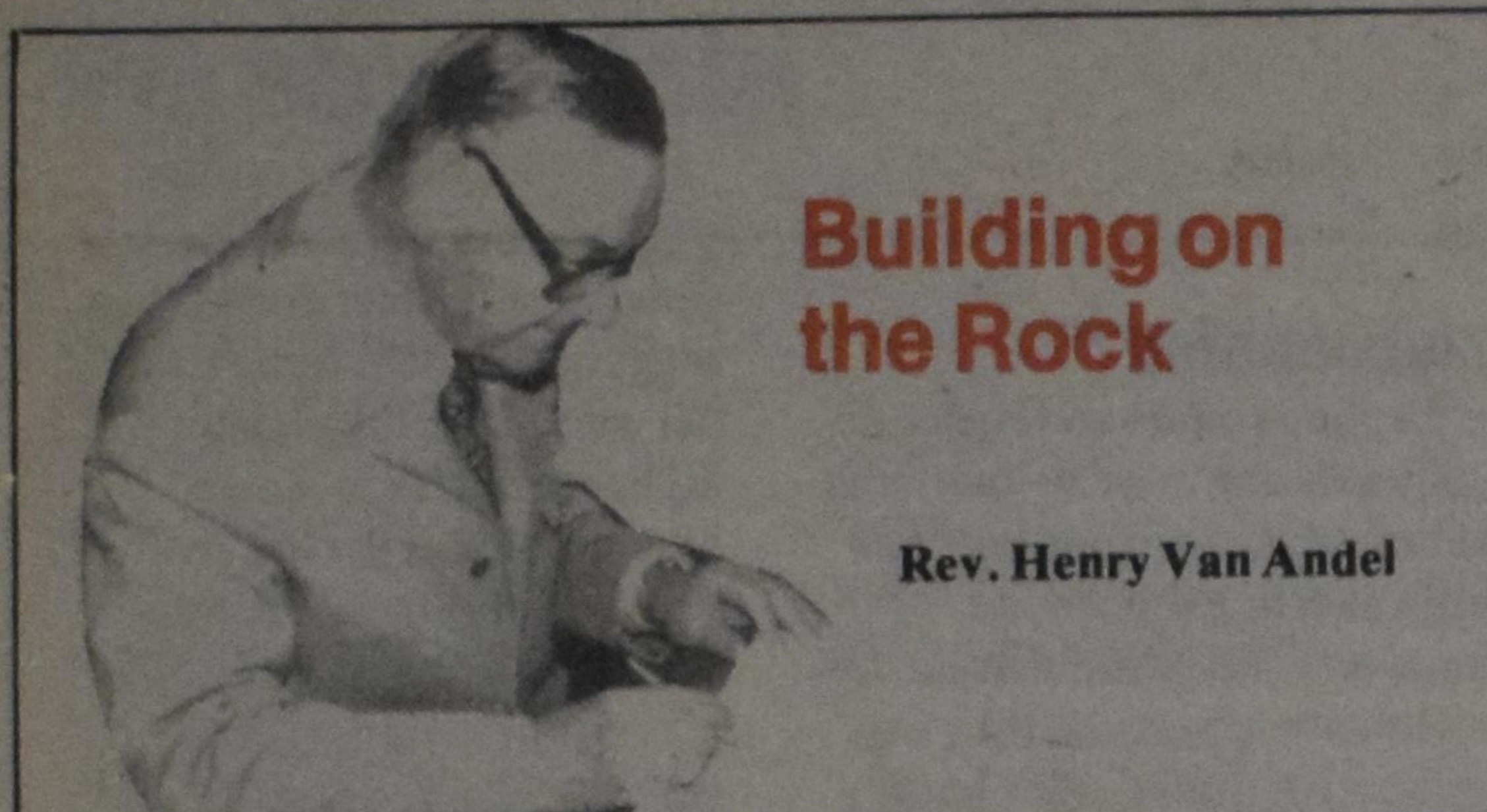
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Books



Building on the Rock

Rev. Henry Van Andel

Ask — seek — knock

Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you.

For the second time in the Sermon on the Mount Jesus places all emphasis on the necessity of prayer.

He knows that it will be difficult for His disciples to live according to the high standards which He has spelled out in the previous verses. Therefore He admonishes them to pray for help and for guidance. Otherwise they will fail.

Jesus uses three words in a row: ask — seek — knock. People have always wondered whether it was Jesus' intention to put a climax in these three words. Is it true that seeking is stronger than asking and that knocking is the most powerful way of approaching the Lord? In a certain way this is true, but we think that we must make some sharper distinctions. Let us ponder each word for a moment.

When we *ask* for something in our prayers we express a desire. We may do this in an urgent way while we concentrate on our needs. But the sincerity of our prayers must appear from the fact that we *seek* what we have asked for. We may never forget the firm rule: Pray and work. We cannot ask for strength in order to obey the will of God without earnestly struggling to do so. Praying and seeking what you have asked for go together. Otherwise our prayers have no value.

But even that is not sufficient. We will experience that we still fail in many ways. We will be disappointed and have the feeling that we stand before a closed door. Then we start *knocking*. By knocking we show persistence in our prayers.

In that way Jesus uses these three words in a sequence in order to teach us again how to pray.

Published posthumously.

Child rearing

The importance of parenting

Ability Development from Age Zero, Shinichi Suzuki, translated by M. Nagata, Lawhead Press, Inc., Athens, Ont., 1981; pb., \$12.10, 96 pp. Christine Farenhorst-Praamsma, Owen Sound, Ont.

There are many books on the market guiding parents in child rearing. Our generation has gone through Freud, Spock, Dobson and now there's a new guiding light on the horizon — one by the name of Shinichi Suzuki (no relation to the motorbike or car).

Suzuki, who is a very old, loving Japanese gentleman, emphasizes the responsibility of the adult to improve and create an environment worthy of the 'noble' spirit with which every child is born. He assumes that every child is born with limitless capabilities and that it is in the hands of parents to provide the best possible conditions to develop this potential.

Even though Suzuki does not seem to have any idea of the concept of original sin, it is worthwhile for the Christian to ponder his hypothesis. We know, of course, that we are conceived and born in sin and subject to the full wrath of God. But we also know that we and our children are sanctified in Christ and ... 'we promise and intend to instruct.' The question I would pose is this one: when you instruct your child in Bible knowledge and Christian faith, what can be defined as 'the utmost of your power'?

According to Suzuki 'talent is not inborn — it is nurtured.' Children are not born speaking Japanese, Dutch or English. Every child can be educated, but children are not born with an education. If one says 'my child has no talent,' it is the same as saying 'I did not educate my child to develop the seed of his talent,' whatever that may be. Going on with this Suzuki concept and applying it to Jesus' parable of the talents, is this not a relevant Christian concept?

Play a beautiful record for a baby whenever he cries — a five minute piece of orchestra, Beethoven or Schubert. Experimentation has shown that the baby will have this piece memorized within five months. With data like this, is it not frightening to the Christian household to realize that a baby will absorb everything in his environment while learning to be a person. Every day he hears his mother's, father's, or sitter's voice. Just as he absorbs the music, he absorbs sounds, aspects of the environment surrounding him while he is learning to be, as we promised at the baptismal font, a Christian. A child of five months who has the ability to

store up a violin concerto, surely also stores up arguments, disco, rock and other discordant sounds, delighting that prince of dissonance, the devil.

Consequently, Suzuki says, parents must ask themselves if they are good role models. If children are near a great person, they are apt to soak up that person's character. It is healthy for a Christian to reflect on this also. Do we as Christian parents reflect Christ enough so that our children will soak up His image?

Suzuki regards it the aim of humanity to make the 20th century civilized. It is the Christian's aim to make it Christ-like. Suzuki says a truly civilized human is one who is thoughtful of others, pours out his love on others, knows the joy of living and wants to work for the happiness of all. Raising children to become such creatures is surely the Christian's aim also, plus the fact that we add "with the help of and to the glory of God." Almost then, but sadly not quite, Suzuki is a Christian. But God uses him and it would benefit some of us who call ourselves "Christians" in

name, but fall short in the practice of it, to think on the high goals, and successes, of a non-Christian.

Shinichi Suzuki was born in Nagoya, Japan in 1898. He is known throughout the world as the founder of the Talent Education Movement, the most visible aspect of which has been the musical training of very young children to a high degree of proficiency on a string instrument or piano. He bases this early training on the fact that children absorb their spoken language easily, leading him to adapt his teaching of music to the same approach, known as the Mother Tongue Approach. He states that enthusiasm to learn, not just in music, can be sustained indefinitely if the teaching method is correct, and so appeals for early education "from age zero." His degree of success is remarkable.

And Jesus said "suffer little children." Are we creating a home environment compatible with His call?

Suzuki's book is highly, very highly, recommended for all parents and teachers. It reads easily and provides a lot of food for thought.

Art

A look at unmapped areas

The Sexuality of Christ in Renaissance Art and in Modern Oblivion, Leo Steinberg, Pantheon/October Book, New York; 222 ppg., \$15.95, pb. Mary Leigh Morbey, Waterloo, Ont.

An outstanding art historical writing of the last few years is Leo Steinberg's *The Sexuality of Christ in Renaissance Art and in Modern Oblivion*. The book, conceived as an essay, was originally delivered as a Lionel Trilling Seminar at Columbia University, New York, in 1981. In 1983, Steinberg became the first art historian to receive an Award in Literature from the American Academy and Institute of Arts and Letters.

This essay contains two components: the essay (108 pages) and 39 Notations in which Steinberg gives thoughtful answers to questions raised in response to his lecture. 246 reproductions of both Northern and Italian Renaissance art works illustrate Steinberg's thesis. He views the Renaissance as a more integrated cultural reality than is usually done.

Why would the Reformed community be interested in reading this book? Steinberg stresses ideas dear to our Reformed theology: humanation (Incarnation) and the risen Christ who delivers us from sin and shame. His holistic approach from his

Jewish heritage is one with which we of a Reformed Christian background feel comfortable. However, he opens up theological vistas that may take us beyond our own traditional comfortableness.

Steinberg's three main considerations in the essay are: "1. ... the humanation of God entails, along with morality, his assumption of sexuality. Here, since the verity of the Incarnation is celebrated, the sex of the newborn is a demonstrative sign. 2. In the second consideration, touching Christ's adult ministry, sexuality matters in its abeyance. Jesus as exemplar and teacher prevails over concupiscence (lust) to consecrate the Christian ideal of chastity ...

3. Delivered from sin and shame, the freedom of Christ's sexuality bespeaks that aboriginal innocence which in Adam was lost. We may say that Michelangelo's naked Christs — on the cross, dead, or risen — are, like the naked Christ Child, not shameful, but literally and profoundly 'shame-less'."

A topic which could easily degenerate into sensationalism is treated by Steinberg with a high degree of theological and art historical sophistication. For those interested in art history and theology, Steinberg provides a few hours of provocative reading and question raising in "unmapped" areas.

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